

A TESTIMO-

nie of

ANTIQUITIE,

shewing the aunci-
ent fayth in the Church of
England touching the sacra-
ment of the body and bloude
of the Lord here publicly
preached, and also re-
ceaued in the Sax-
ons tyme, about
600.yeares agoe.

Jeremie. 6.

Goe into the streetes, and inquire for
the olde way: and if it be the good
and ryght way, then goe therin, that
ye maye finde rest for your soules.
But they say: we will not walke
therein.

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The Preface to the

Christian Reader.



Great contention hath nowe been of long tyme about the most comfortable sacrament of the body & bloud of Christ our Sauour: in the inquisition and determination wherof many be charged and condemned of heresye, and reproued as bringers vp of new doctrine, not knowen of olde in the church before Berengarius tyme, who taught in Fraunce, in the daies whē William the Norman was by conqueste kyng of England, and Hildebrande otherwyse called Gregorius the seuenth, was pope of Rome: But that thou mayest knowe (good christian reader) how this is aduouched

A.ij.

more

The Preface.

more boldly then truly, in especiall of some certayne men which be more ready to maintaine their old iudgement, the of humilitie to submitte themselves vnto a truth : here is set forth vnto thee a testimonye of verye auncient tyme, wherein is plainly shewed what was the iudgement of the learned men in thys matter, in the dayes of the Saxons before the conquest. Fyrst thou hast here a Sermon or homelye, for the holy day of Easter, written in the olde Englishe or Saxon speech, which doth of set purpose and at large, intreate of thys doctryne, and is found among many other Sermons in the same olde speech, made for other festiuall dayes and sondays of the yeare, and vsed to be spoken orderly accordyng to those daies vnto the people, as

ple, as by the bookes the selues
it doth well appeare. And of
such Sermons be yet manye
bookes to be seene, partlye
remayning in priuate mens
handes, and taken out from
monasteryes at their dissoluti-
on: partlye yet reserued in the
libraryes of Cathedrall chur-
ches, as of Worceter, Here-
ford, and Exeter. From which
places diuerse of these bookes
haue bene deliuered into the
handes of the moste reuerend
father, Matthewe Archbysshop
of Canterburie, by whose di-
ligent search for such writings
of historye, and other monu-
mentes of antiquitie, as might
reueale vnto vs what hath ben
the state of our church in Eng-
land from tyme to tyme, these
thynges that bee here made
known vnto thee, do come to
lyght. Howe be it the Sermons

The Preface.

were not first written in the
olde Saxon tounge : but were
translated into it, as it shoulde
appeare, from the Lattyne. For
about the end of a Saxon boke
of lx. Sermons, (which hath a-
bout the middest of it this
Sermō agaynst the bodely pre-
fēce) be added these wordes of
the translatour . Fela fætere

godespell þe forlætaþ on þisū
dihite. Ða mæg aþendan se ðe
pile ; Ne durpe se ðar boc
na micle swiþor zelengan.
Ðylet ðe heo ungemetegod
ry . 7 mannum æþræt ðurh
hine micelnýsse artriwe;

We let passe many good gos-
pells, which he that lyste may
translate . For we dare not en-
large thys boke much further,
lest it be ouer great, & so cause
to men

to men lothsomnes through
hys bygnes . And in an other
booke contaynyng some of
these Saxon Sermons it is al-
so thus written in Lattyne .
In hoc codicillo continentur duo-
decim sermones anglige quos acce-
pimus de libris quos Ælfricus ab-
bas Anglice transtulit . In thys
booke be comprysed xij . Ser-
mons whiche we haue taken
out of the bookes that Æl-
fricke abbot translated into
Englishe . In which wordes
truelye here is also declared
who was the tranflatour , to
witte , one Ælfricke . And so
hee doth confesse of hym
self in the preface of his Saxon
grāmer , where he doth more-
ouer geue vs to vnderstand the
number of the Sermons that
he translated thus. Ic *Ælfric*
polde ðar litlan boc apendan
to en-

The Preface.

to engliſcum geſceopde of
ðam ſtæf cſæfte ðe iſ ge-
hatten grammatīca. ſyþþan
ic tpa bec aþende on hund
cahtatigū ſpellum. I Ælfricke
was deſirous to turne into our
Engliſhe tounge from the arte
of letters called grammer thys
little booke, after that I had
translated the two bookes in
fourefcore Sermons. But how
ſoeuer it be nowe manifeſt e-
noughe by thys aboue decla-
red, how that theſe Sermons
were translated: I thinke not-
withſtanding, that there will
hardlye be found of them any
Lattyne bookes being (I feare
me) vtterlye peryſhed & made
out of the waye ſince the con-
queſt by ſome which coulde
not well broke thys doctrine.
And that ſuch hath bene the
dealing

dealing of some partiall readers, may partlye hereof appeare. There is yet a very aun-
ciēt boke of Cannons of Wor-
ceter librarye, and is for the
most parte all in Latyne, but
yet intermyngled in certayne
places, euē thre or foure leaues
together with the olde Saxon
tounge: and one place of this
booke handleth thys matter
of the sacrament: but a fewe
lynes, wherin dyd consiste the
chiefe poynte of the cōtrouer-
sie, be rased out by some rea-
der: yet consider how the cor-
ruption of hym, whosoeuer he
was, is bewrayed. This part of
the Lattyne booke was taken
out of ij. epistles of Ælfrike
before named, & were written
of hym aswell in the Saxon
tounge, as the Lattyne. The
Saxon epistles be yet wholie to
be had in the librarye of the
same

The Preface.

same church, in a booke written
all in Saxon, and is intituled, a
booke of Cānons, & shrift booke.
But in the Church of Exeter,
these epistles be seene both in
the Saxon tounge, and also in
the Lattyne. By the which it
shall be easie for any to restore
agayne, not onely the sense of
the place rased in Worceter
booke, but also the very same
Lattyn wordes. And the words
of these two epistles, so much
as concerne the sacramentall
bread & wyne, we here set im-
mediatlye after the Sermon:
fyrst in Saxon, then the words
of the second epistle we set al-
so in Lattyne: deliuering them
most faythfully as they are to
be seene in the bookes from
whence they are taken. And as
touching the Saxon writings,
they be set out in such forme
of letters, and darke speech, as

was vsed, whē they were written : translated also for our better vnderstanding, into our common, and vsuall Englishe speech . But nowe it remayneth we do make knowne who this Ælfricke was , whom we here speake of, in what age he liued, and in what estimation. He was truely brought vp in the scholes of Æthelwolde byshop of Winchester , Æthelwolde I meane the elder , and greate saincte of Winchester church : So canonised because in the dayes of Edgar kyng of England , he conspyred with Dunstane Archbyshop of Canterburie, & Oswalde bishop of Worceter , to expell out of the Cathedrall churches, through out all England the maryed priestes , which then were in those churches the olde dwellers , as wryteth *Ranulphus Cestrencis*

The Preface.

francis in hys pollicronicon
and to set vp of newe the reli-
gion or rather superstition &
hipocrisie of monkes, after
that the same had been a longe
tyme, by the iuste iudgement
of God, vtterlye abolished, the
Danes spoyling them, & cru-
elly burning them vp in there
houses, as is at large, and plen-
tifullye confessed in the histo-
ryes of their owne churches.
For thys newe rearing vp of
monkerie is Æthelwolde cal-
led in moſte olde historyes,
pater monachorum, the father of
monkes. Vnder thys Æthel-
wolde was Ælfrike traded vp
in lerning, as he witneſſeth of
him ſelfe in the Lattyne pre-
face of his Saxon grammer,
where ſpeaking of hys inter-
pretation of Lattyne wordes
he wryteth thus. *Scio multis*
modis verba poſſe interpretari, ſed
ego

ego simplicem interpretationem sequor fastidium vitæ causa. Si alicui tamen displicuerit nostra interpretatio, dicat quomodo vult. Nos contenti sumus sicut didicimus in scholis venerabilis presulis Æthelwoldi qui multos ad bonum imbuuit. I know that wordes may be expounded diuers waies, but for to auoyde lothsomnes I doe follow the playne interpretation. Which if anye shall mislike he may do as he thinketh best: but we are cōtent to speake, as we haue learned in the scholes of the moste worthye byshop Æthelwolde, who hath bene a good instructour to manye, or who hath brought vp many to good. This he writeth of hymselfe. So vppon this his education in the schooles of Æthelwolde he became afterward to be an earnest louer and a great setter forward of monkerye,
and

The Preface.

and therefore no lesse busie
writer and speaker agaynst the
matrimonye of priestes in hys
tyme. For which respecte he
was afterwarde so regarded,
that he was made by Oswalde
byshop of Worceter (as repor-
teth *John Capgrae*) the first ab-
bot of S. Albons newlye resto-
red, & replenished with mōkes,
and was also made abbot of
Malmesburye by kyng Edgar,
(as reporteth *William of Mal-
mesburye*) in the lyfe of Aldel-
mus. And truly he calleth him
selfe abbot in diuers of his e-
pistles, although he neuer na-
med of what place, as in that
he wryteth *Egneshamensibus fra-
tribus de consuetudine monacho-
rum*. To the monkes of Egne-
sham, of the order and man-
ner of monkes, and in this
he wryteth here to Wulstane
Archbyshop of Yorke, and in
an other

an other agaynst priestes matrimonye sent to one Sygeferth, with whom was an anker abyding, which defended the mariage of pristres, affyrming it to be lawfull. The epistle beginneth thus in the Saxon tonge.

Elfric abb. 7net sigereþ
freondlice; Me is 7esæd þ
Du sædest beo me þ ic oþer
tæhte on Engliscen 7escri-
ten. oþer eoper ancon æt
ham mid cop tæhþ. forþan
ðe he sprutelice sægþ þ hit
rie alyfð. þ mæsse preostas
pel motan wifigen. and min
7escriuten wifceþeþ ðyren.

That is, Elfricke abbot doth
send frendlye salutation to Si-
geferth. It is tolde me that I
teach otherwyse in my English
writynges

The Preface.

wrytynges, the doth thy anker
teach, which is at home wyth
thee. For he sayth playnly that
it is a lawfull thing for a priest
to marye, and my wrytynges
doth speake agaynst thys. &c.
Thus aswell in hys owne epi-
stles, as in all other bookes of
Sermons in the Saxon tounge,
that I haue sene, I finde him al-
waies called abbot, and onely
so called. Howbeit, *John Cap-
grane* who gathered together
into one volume, the liues of
English sainctes, writeth in the
life of Oswalde, that *Ælfricke*
was laste of all aduaunced to
the Archbishops see of Can-
terburie. *In alijs inquit Angliae
partibus insignes ecclesias ob præ-
fixam causam clericis eueniunt, et
eas viris monastica institutionis
sublimauit: quorū hæc nomina sunt.
Ecclesia S. Albani, S. Ætheldredæ
virginis in Eli et ea quæ apud
Beamsledam*

The Preface.

9

Beamsfledam constituta honorabilis habebatur. Instituit enim in ecclesia S. Albani Ælfricū abbatē, qui ad Archiepiscopatum Cantuariensem postea sublimatus fuit. In other partes of Englande Oswald auoyded out of the most notable churches the clarkes, & aduaunced the same places with men of the order of monkes, whose names be these S. Albons, the church of the virgin S. Ætheldrede in Ely, and that which is at Beamsfleot reputed very famous. He dyd appoynte abbot in S. Albons Ælfricke, who was afterward promoted to the Archbyshopricke of Canterburie. Truly this Ælfricke we here speake of, was equall in tyme to * Ælfricke Archbyshop of Canterbury, as may certainly appeare to him that will well consider, when Wulffstane Archbishop

* Who dyd put out secular priestes out of the church of Canterbury, as the story of that house sheweth.

B. j. of Yorke

The Preface.

These charters are to be sene.

of Yorke , and Wulffine byshop of Scyrburne liued , vnto whom Ælfricke wryteth the Saxon epistles, from which the wordes concerning the Sacrament hereafter following be taken . And the certaintye of thys consideration , may well be had out of *William Malmesburys De Pontificibus*, & out of the subscription of bishops, to the grauntes , letters patentes, and charters of Æthelrede , who raigned king of Englād at this time. Howbeit whether this Ælfricke , & Ælfricke Archb. of Canterbury was but one, & the same mā , I leaue it to other mens iudgement further to consider: for that writing here to Wulffstane, he nameth him selfe but abbot , & yet Ælfricke Archb. of Canterbury, was promoted to that his archb. stole vj. yeres before

before that Wulstane was made Archbishop of Yorke, as is declared most manifestly in the historyes of *Symeon of Durham*, *Roger Houeden*, the historie of *Rocheſter*, *Flores Hystoriarum*, *Thomas Stubbes* in hys historie of the Archbishops of Yorke, and in all other moſte auncient histories, as well written in the olde Saxon tounge, as in Lattyne: Moreouer in many deedes and writynges of giſtes, made by kyng *Æthelrede*, when *Ælfricke* ſubſcribeth as Archbyſhop of Canterburye, then in them is one *Aldulphus*, Wulſtanes predeceſſour, named Archbyſhop of Yorke, and Wulſtane him ſelf ſubſcribeth but as an inferiour byſhop. But be it, that this *Ælfricke* was onely abbot, and not Archbiſhop of Canterburye, yet this is alſo moſt true,

B.ij. that

that beside the prayse of great learning, & of being a most eloquent interpreter (for which *William of Malmesburye* doth greatly commend him) he was also of such credite and estimation to the lyking of that age in which he liued, that all his writinges, and chiefly these his epistles, were then thought to contayne sounde doctrine: and the byshops them selues dyd iudge them full of ryghte good counsaile, preceptes, and rules to gouerne therby their clergie: and therefore dyd most earnestly request to haue these epistles sent vnto them, as doe well appeare by ij. shorte Latyne epistles, set before the Saxon epistles, wherof the one is sent to Wulffine byshop of Scyrburne, the other to Wulffstane Archbyshop of Yorke. And after this also byshops of
other

other churches amonge other
cānons that they collected out
of generall & perticular coun-
cells , out of the bookes of
Gildas , out of the pœniti-
alls of Theodorus Archbyshop
of Canterburie, out of the ex-
tractes of Egberhtus the iiij.
Archbishop of Yorke frō Pau-
linus : out of the epistles of
Alcuinus teacher to Charles
the great, and to conclude, out
of the writings of the fathers
of the primatiue church : a-
monge other Cannons I saye,
they collected together for the
better order yng of their chur-
ches , they doe place amonge
them also these two epistles of
Ælfricke , as is to be sene in ij.
bokes of Cānons of Worceter
librarye : wherof the one is all
in the olde Saxon tounge , and
there these epistles of Ælfricke
be in the same tounge : the o-

B. iij.

ther

The Preface.

ther is for the most parte all in
Lattyne , and is intituled *Ad-*
monitio spiritualis doctrina, where
these epistles be in the Lattyne
tounge , and be ioyned toge-
ther for an exhortation to be
made of the byshop to hys
clergie . There is also a like
booke of Cannons of Exeter
church , where these two epi-
stles in Lattyne be appoynted
in stede of two sermons to bee
preached, *Ad clericos et presbyte-*
ros, to the clerkes and priestes,
and the epistles be also in the
same booke in the Saxon tonge.
And thys booke was geuen to
Saint Peters church in Exeter
by Leofricke the first and most
famous bishop of that church,
as in hys owne recorde and
graunt of all such landes, bookes,
and other thinges he gaue vn-
to the church , it is thus ex-
pressed in the Saxon tonge.

Here

Þene ƿƿutelaf on ðifferne
bec hƿæt Leofric b. hæfþ
gedon into ƿancti Petres
minſtne on Exanceaſtne
ðær hiſ biſceop ſtol iſ. þ iſ
þ he hæfþ gecinnod þ ær geu-
tod ƿær ðurh Godes ful-
tume. &c. Ðonne iſ ſeo on-
cnapennis ðe he hæfþ god
mið gecnapen 7 ƿanctum Pe-
triū into ðam halgan mýn-
ſtne on cýpelicū maðmū þ
iſ þ he hæfþ þider inngedon.
ii. ful mæſſe bec. 7 ane colec-
taneum. 7. ii. ƿiſtel bec. 7. ii.
fulſanġ bec. 7. i. nihtſanġ.
7. i. ad te leuau. 7. ii. ƿſalte-
nas. 7. ſe Ðriððan ſƿa man
ſinġþ

The Preface.

ringþ on Rome. 7.ii. ymne-
nar. 7.i. deorþurþ bletþunþ
boc. 7.iii. oþer. 7 þeor engliſc
Cþurter boc. 7.ii. ſumerþ næ-
ding bec. 7.i. þinterþ næding
boc. 7 þegula canonicorum.
7 martýrologium. 7.i. ca-
non on leþen 7 ſcþurþ boc
on engliſc. &c. Here is ſhewcd
in thys booke or charter, what
Leofrike biſhop hath geuen
into Saint Peters mynſter at
Exeter, where his biſhops ſeate
is, that is, that he hath gotte in
agayne through Gods helpe,
what ſoeuer was takē out: & ſo
forth, firſt ſhewing what lādes
of ſuch as was taken from the
church he recovered agayne,
partlye by his earneſt com-
playnte, and ſute made for the
ſame, partlye by his geuyng of
rewardes

rewardes . Nexte making also
report what landes with other
treasure of his own he gaue of
newe to the place : he com-
meth at laste to the rehearfall
of hys bookes, wherof the last
here named a Cannon on Le-

den 7 script boc on Englysc.
that is, a Cannon boke in Lat-
tyne and shryfte boke in Eng-
lishe, is the boke we speake of,
and hath in it the Lattyne and
Saxon epistles of Alfricke.
Thus as this boke of Exeter
church hath thys good eui-
dence by which it is shewed,
that Leofrike was the geuer
therof : euen so the boke of
Cánons of Worceter church,
written all in Saxon, hath in it
most certayne testimonie that
the writer therof was the pub-
like scribe of the church whose
name was Wulfgeat , For thus
is it

The Preface.

is it recorded therin euē with
the same hande of the scribe
wherin all the booke is writtē.

*Me scripto pulgatur
scriptor pignorer; Opa
obsecro pro ipsius neque
corruptionem; Et qui me
scripto semper sit felix.*

Wulfgeat the scribe of Wor-
ceter churche dyd write me.
Pray I beseech you for hys trās-
gressions the Creator of the
worlde. And God graunt that
he be alwayes happie that writ
me. The other boke of Cānons
of Worceter librarye, which I
haue sayd is for the more part
in Lattyne, and is intituled
Admonitio spiritualis doctrine, is
written in so olde a hand, as is
that of Exeter church, and see-
meth to be possessed of Wulf-
stane who was bishop of Wor-
ceter

ceter in the dayes of William
the Conquerour . And that
he shoulde be the possessor of
this booke I doe thus affyrme.
When in his dayes Lanfranke
made first this lawe of priestes
in the councell he helde at
Winchester, in the yeare of our
Lorde. 1076 . *Decretum est, vt
nullus canonicus uxorem habeat:
sacerdotum vero in castellis, vel in
vicis habitantium habentes uxores
non cogantur, vt dimittāt: non ha-
bentes interdiciantur, vt habeant.
Et deinceps caueant episcopi, vt sa-
cerdotes, vel diacones non præsūmāt
ordinare, nisi prius profiteantur vt
uxores non habeant.* That is. It is
decreed that no chanon haue
a wife . But of priestes, such as
haue wiues, dwelling in castels
and villages let them not be
compelled to put away their
wiues : but suche priestes as
haue no wiues, forbid them to
haue

The Preface.

haue . And let byshops take
heede that they presume not
to ordaine priestes or deacons
vnlesse they do first professe
to haue no wiues. Now albeit
thys and many other counsels
helde from tyme to tyme by
the space more thē of an hun-
dredth yeares after this did litle
auaile, but that the priestes
did both marrye, and still kepe
their wiues , because as wry-
teth Gerardus Archbyshop of
Yorke to Anselme . *Cum ad or-
dines aliquos inuito , dura cernice
renituntur ne in ordinando castita-
tem profiteantur.* When I call any
to orders they resiste with a
stiffe necke, that they doe not
in taking order professe cha-
stitie. Or as is reported in the
Saxon storye of Peterborowe
church , speaking of the coun-
cells of Anselme , of Iohn of
Cremona, & of William Arch-
byshop

byshop of Canterburye. Ne
 forþtoð noht ealle þa bodla-
 cer. All these decrees auayled
 nothyng. Ealle heoldon hepe
 piſer be ðer cinger leaſ ſpa
 ſpa hi eap ðidon. They all kept
 their wiues ſtill by the kinges
 leaue as they dyd before: Yet
 it came to paſſe vpon thys de-
 cree of Lanfranke, that the
 forme of wordes wherin the
 prieſtes ſhould vowe chaſtitie,
 was nowe fyrſt put into ſome
 biſh ops *pontificall. *Ego frater*
N. promitto deo, omnibuſq; San-
ctis eius caſtitaſtem corporis mei ſe-
cundum cannonum decreta, & ſe-
cundum ordinem mihi imponendu
ſeruare domino preſule N. preſente.
 And as the wordes were thus
 put into ſome pôtifical in a ge-
 neral ſpeaking as the māner is.

*No ſuche
 demunde
 of thys
 profeſſion
 in any
 Englyſhe
 pontificall
 before thys
 tyme.

So in

The Preface.

So in the beginning of thys boke we here speake of, wherein be Ælfrickes epistles, be the self same wordes of professiō written in the same olde hand as is the rest of the boke, and addeth also there the speciall name of Wulstane byshop (who was present at this councell of Lanfrancke, and vnto whom it dyd, fyrst appertayne to exacte of priestes in the diocesse of Worceter thys profession). The wordes be these.

Ego frater N. promitto deo, omnibusq; sanctis eius castitatem corporis mei secundum canonum decreta, & secundum ordinem mihi imponendum domino præsule Wulstano presente. I brother N. doe promyse to God and all hys sainctes chastitie of my bodye, accordyng to the decrees of Cānons, & accordyng to the order to be put vpon me before

fore Wulfstane byshop . By
this I doe affirme , that this
boke dyd belong to Wulfstane
byshop of Worceter, and so by
him was afterward geue to the
librarye of that church, where
it now remayneth. Wherefore
of this now declared: first tou-
ching the sermon spoken of in
the begīning, wherof, as of ma-
ny other cōteyned in ij. bokes
Ælfrike was but the trāslator,
& therefore were bokes of ser-
mons before hys time : nexte
touching the publike receauīg
of the epistles of Ælfricke,
wherin I saye is denied the
bodely presence:& also by the
infarcing afterward of these e-
pistles by byshops into their
bokes of Cannons in stede of
exhortations to be vsed vnto
their clergie : it is not hard to
know not only so much what
Ælfrickes iudgement was in
thys

The Preface.

thys cōtrouersie, but also, that more is, what was the cōmon receaued doctrine herein of the whole church of England, as well when Ælfricke hym self lyued, as before hys tyme, and also after his time, euē frō him to the conquest. But what was the condition and state of the church, whē Ælfricke him self liued? In deede to confesse the truth, it was in diuers pointes of Religion full of blindnes and ignoraunce : full of chyl- dysh seruitude to ceremonies, as it was longe before and af- ter: and to much geuen to the loue of monketye, which now at thys tyme vnmeasurablye tooke roote, and grewe exces- sively. But yet to speake what the aduersaryes of the truth hane iudged of thys time, it is most certayne, that there is no age of the church of England, which

which they haue more reue-
renced, and thought more ho-
ly then thys. For of what age
haue they canonized vnto vs
more sainctes and to their ly-
king more notable? Fyrst Odo
Archbyshop of Canteaburye,
who dyed in the beginning of
king Edgars raigne. Then king
Edgar hym selfe, by whom
Ælfricke was made abbot of
Malmesburye. Then Edward
called the Martyr kyng Ed-
gars bastard sonne. Then Edi-
tha kyng Edgars bastarde
daughter. Also Dunstane arch-
byshop of Canterbury, of whō
Ælfricke was greatly esteemed.
Æthelwold bishop of Winche-
ster, vnder whom Ælfricke had
hys first bringing vp. Oswalde
byshop of Worceter, and after
Archbyshop of Yorke, who
made Ælfricke abbot of S. Al-
bons. Wulffine bishop of Scyr-

C.j. burne

The Preface.

burne, vnto whom *Ælfricke* wryteth the first of the epistles we here speake of. *Elfreda* a Nunne of Romeſey, and *Wulhilda* Abbess of Barkyng, lyued in the dayes of king *Edgar*. And laste of all *Wlfritha* K. *Edgars* cōcubyne. All these I say with some other more, be canonized for saintes of this age in which *Ælfricke* him self liued in great fame & credite. Also *Leofricke* and *Wulfsine*, whom we haue shewed to haue been the geuers of those Canon bookes wherein be seene *Ælfrikes* epistles be reuerenced for moſte holy men and saintes of their churches. And these ij. liued byshops in the comming in of the Conquerour. Thus doe some men now a dayes not onely dissent in doctrine from their owne church, but also from that age
of their

of their churche whiche they
haue thought moſte holy, and
indged a moſt excellēt paterne
to be folowed. Wherefore what
may we nowe thinke of that
great cōſent, wherof the Roma
niſtes haue long made vaunte,
to witte, their doctrine to
haue cōtinued many hundred
yeares as it were lincked toge
ther with a continuall chaine,
wherof hath been no breche
at any time: Truely this their
ſo great affirmation hath vtte
red vnto vs no truth, as good
chriſtian reader thou mayeſt
well iudge by dulye weighing
of this which hath been ſpo
ken, and by the reading alſo
of that which here followeth,
wherunto I now leaue thee.

Truſting that after thou haſt
well weighed this matter of
ſuch manner of the being of
Chriſtes body in the ſacramēt,

The Preface.

as sheweth this testimonye,
no vntruth or dishonour shall
neede to bee attributed to
Christes louing wordes pro-
nounced at his laste supper a-
mong his apostles: no deroga-
tion to his most sacred institu-
tion : no diminishing of any
cōfort to christen mens foules
in the vse of hys reuerend sa-
crament : but all thinge to
stand right vp moste agreable
both to the veritie of Christes
infallible wordes , and to the
right naturc, congruence, and
efficacie of so holy a sacramēt,
and finallye most comfortable
to the conscience of man, for
his spiritnall vniting and in-
corporation with Christes
blessed body and bloud
to immortalitie, and
for the sure gadge
of his resur-
rection.

A.M.E.N.



A SERMON OF
 the Paschall Lambe,
and of the sacramen-
 tall body and bloud of Christ
our Sauour, written in the
 olde Saxon tounge before
the Conquest, and appoynted in
 the rcigne of the Saxons to
be spoken vnto the people at Ea-
 ster before they shoulde
 receaue the Communion,
 and now first translated
 into our common
 Englishe
 speche.



In die Sancto Pasca.

MEn ða leofortan.
gelome eop is ge-
ræd ymbe upef hæ-
lender æryste . hu he on ði-
sum andpearðan dæge æf-
ter his ðrowunge mihtig-
lice of deaþe aras ; Nu
wille ge eop gecopenian ðurh
Godes gifte be ðam halgan
huse ðe ge nu tozan sce-
olon . 7 geseallian eowen and-
gyt ymbe ðære geseallu.
æghen ge æfter þære ealdan
gecyðnyrre . ge æfter þære
nisan . ðylær ðe ænig treow-
nunge eop ðerian mæge be
þam liflicu geseorðe ; ðe æl-
mihtiga God bebed Moyser
ðam



En beloued, it hath
bene often sayd vn-
to you aboute our
Sauours resurrection, how
be on this present day after
hys suffering, mightely rose
from death. Now will we
open vnto you through Gods
grace, of the holy housell,
whiche ye shoulde nowe goe
vnto, and instructe your
vnderstandyng aboute thys
mysterie, both after the olde
couenaunte, and also af-
ter the newe, that no doub-
ting may trouble you about
thys liuelye foode. The al-
myghtie God badde Moyses
C.iii. his

In die Sancto Pasca.

Ðam he ne to gan on egypta
lande . ꝥ he sceolde bebeodan
Ippahela folce . ꝥ hi namon
æt ælcū heorþe anes gearnes
lamb on ðære nihte ðe hi
ferdon of þam lande to þam
behtenan earde . 7 sceoldon
þæt lamb Gode geoffrian . and
ryþþan rniþan . and pyrcan
rode tacn on heora geby-
rum . 7 oferflegum mid þæs
lambes blode . e tan ryþþan
ðæs lambes flæsc gebæd . 7
ðeornfe hlafar mid feldlicne
lactucan; God cweþ to Moy-
sen . ne e te ge of ðam lambe
nan þing hneap . ne on wætere
georþen . ac gebæd to fyne;
Etap

his captaine in y land of Ægypt, to commaunde y people of Israell to take for euery familye a lambe of one yeare old, the night they departed out of y countrey to y land of promise, & to offer y lambe to God, & after to kill it, & to make y signe of y crosse, with y lābes bloud vpon the side postes, & the vpper poste of their dore, & after ward to eate y lambes flesh rosted, & vnleauened bread w wilde lettisse. God sayth vnto Moyses. Eate of y lābe nothing raw, nor sodde in water, but rosted w fire.

Eate

In die Sancta Pasce.

Etaþ þæt heafod. and þa fæter. 7
þæt innefeard. ne his nan þing
ne belife of menzen. 7 is þær
hæter tolafe sý. for bæneþ
þæt. 7 dicgaþ hit on ðar sýran;
Be gýrdaþ eowerne lendenu. 7
beoþ ge sceode. habbaþ eow
retar on hande. 7 etaþ hearn-
lice. 7 deor tid is Godes fæ-
rield; 7 weaþ þa on ðære
nihte of slegen on ælcum
huse geond call Pharaow
rice, þæt framcennede cild. 7
wæs þæt Godes folc Israhel
ahned fram ðam fersican
deafe. 7 durn ðæs lambes of-
springe. 7 his blodes mear-
cunge; þa cwæþ God to
Moýren.

Eate y head, y feete, and the
inwardes, & let nothing of
it be left vntill y morning: if
any thing therof remaine, y
shall you burne w fire. Eate
it in this wyse. Gyrde your
loynes, & do your shoes on
your fete, haue you stauers in
your handes, & eat it in hast.
This time is y lordes passeo-
uer. And ther was slain on y
night in euery house throg-
hout Pharaos raigne, the first
borne child: and Gods people
of Israell were deliuered fro
y sodeine death through the
labes offring, & his bloude
marking. The said God vnto
Moyse

In die Sancto Pasca.

Moyses. healdaþ ðinne dæg
on eorþnū gemýnde. 7 fneol-
riaþ hine mærlíce on eorþnum
cýnþenum mið ecum bi-
gencge. 7 eðaþ ðeornfne hlaþ
rýnle feoƿan daga æt þýrre
fneolr tide; **A**fter þýrre
dæde lædde God þ̅ Iſrahela
folc ofer ða neaðan ræ. mið
þrimum fótum. 7 aðræncte
ðær on Pharao. 7 ealne hýr
hefe famod ðcheorna ehton.
and afeode rýððan þ̅ Iſra-
hela folc feoƿer tiz geara
mið heofonlicū bigleoƿan. 7
him forgear fæter of hea-
dum rtan clude. of þ̅ hi co-
mon to þam behatenū efele;
Sume

A Sermon on Easter day 23

Moyſes. Keepe this day in
your remembraunce, and
holde it a greate feaſt in
your kinredes with a per-
petuall obſeruatiō, and
eate unleaſened bread al-
wayes ſeuē dayes at thys
feſte. After thys deede
God ledde the people of Is-
raell ouer y^e redde ſea, wth dry
foote, and drowned therein *Exod. 14.*
Pharaō, & al his army toge-
ther wth their poſſeſſions, &
fedde after ward y^e Iſraelits
fortie yeares with heauenlye
foode, & gaue thē water out
of the hard rocke, vntil they *Exod. 17.*
came to the promiſed land.

Part

In die Sancto Pasca.

Sume ðar pace þe habbaþ ge-
trahtnod on oþre ſtope.
ſume þe þýllaþ nu geopenian.
þ̅ ðe belimþ̅ to ðam halgan
hurfle; Cþurtene menn ne-
moton healdan nu ða caldan
ælichamlice. ac him geðare-
naþ þ̅ hi cunnon hþæt heo
garlice tacne; þ̅ unſcæþþie
lamb ðe ſe calde Iſrahela ða
oſſnaþ. hæfðe getacnunge
æfter garlicum andgýte
Cþurtes ðrowunge ſe ðe
unſcæþþig for ure alýſed-
nýſſe hiſ halige blod ageat;
Be ðam ſingað Godes ðeop-
ar æt ælceþe mæſſan. agnur
dei qui tollit peccata mundi
miſereþe

A Sermon on Easter day. 24

Part of this storye we haue
treated of in an other place,
part we shall now declare,
to witte, y^e which belongeth
to the holy housell. Christian
men may not now kepe that
olde lawe bodely, but it be-
houeth them to know, what
it ghostlye signifieth. That
innocēt lambe which the old
Israelites did then kill, had
significatiō after ghostly vn-
derstanding of Christes suf-
fering, who vngiltie shedde
his holy bloude for our re-
demptiō. Hereof sing Gods
seruauntes at euery masse.

*Agnus dei qui tollis peccata mundi
miserere.*

In die Sancto Pasca.

miſereſere nobiſ; ꝥ iſ on uſiū
geſceopde. Ðu Godeſ lamb ðe
ætbretſt midðan earðeſ
ſýnna gemiltſa uſ; ꝥ Iſſa-
hela folc pearþ ahpæd fram
ðam færlicum deaþe. 7 fram
Pharaoer þeopte ðurh ðæſ
lambes ofſprunges. ðe hæfde
getacnunges Cniſtes ðro-
unges. Ðurh ða þe ſind aly-
ſede fram ðam ecum deaþe,
7 þæſ neþan deofles anpealde.
7 iſ þe rihtlice gelyfaþ on
ðone ſoþan alyſend ealles
midðan earðeſ hælend Cniſt;
þ lamb þæſ geofſrode on
æfnunges. and uſe hælend
ðroþode on ðære ſixtan
ýlde

A Sermon on Easter day. 24
miserere nobis. That is in our
speech, Thou lambe of God
that takest away y sinnes of
the world haue mercy vpon
vs. Those Israelites were
deliuered from that sodaine
death, & frō Pharaos bon
dage by the lambes offringe
which signified Christes suf
fering: through which we be
deliuered from euerlasting
death, & frō the deuils cruel
raigne, if we rightly beleue
in the true redemer of the
whole world Christ the Sa
uiour. That lambe was offe
red in the euening and our
Sanior suffered in the sixt
D.j. age

Math. 27.

Marc. 15.

Luke. 24.

In die Sancto Pasca.

ýlde ðýrreþe þorýulde ; Seo
ýlde ís 7eteald to æfnunge
ðýr æteorýgenlican mid-
ðan earðeþ ; Hi mearýcoban
mid ðæþ lambeþ blode on
heorþa 7eðýrnum . and ouer-
fleþum tau.þ ís noðe tacen.
7 þýrðon swa 7eþcýlde fram
ðam engle . ðe acþealde þæra
eþýptýrþa framcenneðan
cýlð ; And þe secolon mearýci-
an ure forþeþeþe heafod . 7
urne lichaman mid Crýfter
noðe tacne . þ þe beon ah-
neðde fram forþýrðe . ðonne
þe beoþ 7e mearýcode æþþeþ
7e on foran heafde 7e on
heorþan mid blode ðæne
þrýhtenlican

age of thys world, This age
of thys corruptible worlde
is reckened vnto the euening ^{*No such}
They marked with the lābes ^{signe com-}
bloude vpon the doores, and ^{maunded}
the vpper postes* Tau, that ^{by God in}
is the signe of the crosse, and ^{that place}
were so defended from the ^{of scrip-}
angell that killed the ^{ture, but it}
gyptians first borne childe. ^{was the}
And we ^{God dyd} ought to marke ^{take vpon.}
our forehe^ades, and our bo^z ^{Exod 12.}
dyes with y^e tokē of Christes ^{*Vnder-}
roode, that we may be also ^{stand thys}
deliuered from destruction, ^{as that of}
When we shall be marked ^{S. Paule.}
both on forehead, and also in ^{Ephe. 2.}
harte with the bloud of our ^{Christ re-}
^{conciled}
^{both to}
^{God in}
^{one body}
^{through}
^{bys crosse.}

D.ij.

Lordes

In die Sancto Pasce.

þrihtenlican ðrowunge ; þ
Ippahela folcæt ðæs lambe
flærc on heora eartern tide
ða ða hi ahreððe purdon. 7
pe þicgaþ nu gartlice cwiſter
lichaman. 7 hiſ blod þrincaþ.
Ðonne pe mid ſoþum gelea-
fan þ halige hufel ðicgaþ ;
Done tīman hi heolbon him
to eartern tide ſeoƿan ðagar
mid micclum purþmýnte
ðe hi ahreððe purdon wiþ
Pharao. 7 of ðam earde ſer-
don . ſƿa eac cwiſtene menn
healðaþ Cwiſter æwiſt uſ to
eartern tide ðæs ſeoƿan
ðagar . ſoſþan ðe pe ſint
ðurh hiſ ðrowunge . and
æwiſt

Lordes suffering . Those
Israelites ate the lambes
fleshe at their Easter time,
when they were deliuered,
and we receiue ghostlye,
Christ bodye , and drinke
his bloude, when we receaue
with true beliefe that holye
housell . That tyme they
kepte with them at Easter
seuen dayes with great wor-
shippe , when they were
deliuered frō Pharaο , and
went from that land. So also
Christen men kepe Christes
resurrectiō at y time of Ea-
ster these vij. dayes, because
through hys suffering and
D.iiij. rising

In die Sancto Pasca.

ænigt alýrebe. 7 þe beoþ ge-
clenrode ðurh ðær halgan
hufelganger. swa swa Crist
sylf wæþ on his godfelle;
Soþ soþ ic eow secge. næbbe
ge lif on eow. buton ge eten
min fleasc. and drincon min
bloð; Se ðe et min fleasc. 7
min blood drinch. he sunaþ
on me. and ic on him. and
he hæfþ þe ce lif. and ic hine
aræne on ðam endenextan
dæge; Ic com se liflica hlafe
ðe of heofonum artah. na
swa swa eowre forðth fæderas
æton ðone heofonlican hlafe
on pestene. and sylþan
spuldon; Se ðe et ðine.
hlafe

rising we be deliuered, and
be made cleane by goyng to
this holy housell, as Christ
sayth in his ghospell. Verely,
verely, I saye vnto you, ye
haue no life in you except ye
eate my flesh, & drinke my
bloud. He y^e eateth my flesh
& drinketh my bloud, aby-
deth in me, & I in him, and
hath y^e eueralting life: & I
shall raise him vp in y^e laste
day. I am y^e liuely bread, that
came down frō heauē, not so
as your forefathers eate that
heauenlye bread in the wil-
dernesse, and afterwarde
died. He that eateth thys
D.iiij. bread

Iohn. 6.

In die Sancto Pasce.

hlaƿ . he leoƿaþ on ecnyſſes
He halgode hlaƿ ær hiſ þro-
unge . and to dælde hiſ diſ-
cipulum Ður cpeþendes Etaþ
Ðiſne hlaƿ hit iſ min licha-
ma. and doþ þiſ on mýnum
gemýnde; Eft he bletrode
pin on anum calice. and cƿæþ;
Drincaþ ealle of Ðiſum . Ðiſ
iſ min blod þ̅ ðe biþ for
manegum aȝoten on ſýnna
forȝýfenýſſe; Ða apo-
ſtoli dýdon ſƿa ſƿa Cniſt
het . þ̅ hi halgodon hlaƿ. and
pin to huſle eft ſýþþan on
hiſ gemýnde; Eac ſƿýlce
heora æfter ġencȝan . and
ealle ſacerdaſ be Cniſtes
hæro

A Sermon on Easter day. 29

bread, he liueth for euer.
He blessed bread before his
suffering, and deuided it to
his disciples, thus saying.
Eate thys bread, it is my bo- *Math. 26.*
dy, & do this in my remem- *Luke. 22.*
braunce. Also he blessed *Marke. 14*
wyne in one cuppe, and sayd.
Drinke ye all of thys. Thys
is my bloude that is shedde
for many, in forgeuenesse of
sinnes. The Apostles dyd as
Christ commaunded, that is,
they blessed bread & wyne
to housell agayne after ward *1. Cor. 11.*
in hys remembraunce. E-
uen so also since their depar-
ture all priestes by Christes
com-

In die Sancto Pasca.

hæpe halgiah hlaƿ 7 pin to
hurfle on his naman mid þære
apostolican bletsunge; Nu
rmeaðon gehwylce men of t.
and 7 it gelome rmeaƿah.
hu se hlaƿ ðe bið of corne
geƿearcod. and ðurh fýrnes
hætan abacen mæge beon
apend to Crysƿes lichaman.
oððe þ pin þebih of ma-
neƿum berum aƿrunƿen
ƿeorþe apend ðurh anigre
bletsunge to drihtnes blode;
Nu secge se gehwylcum man-
num þ rume ðing sind ge-
cƿedene be Crysƿe ðurh ge-
teacnunge. rume ðurh ge-
ƿarum ðinge; Soþ ðing is.
and

A Sermon on Easter day 30

commaundement doe blesse
bread & wine to housell in
hys name wth the Apostolike
blesing. Now men haue of-
ten* searched & do yet ofte ^{*This was}
search, howe bread that is ^{now in}
gathered of corne, and ^{question,}
through fyers heate baked, ^{and so be-}
maye bee turned to Christes ^{fore Be-}
body, or how wyne that is ^{ringarius}
pressed out of many grapes ^{tyme.}
is turned through one bles-
sing to the Lordes bloude.
Now saye we to suche men,
that some thinges be spo-
ken of Christ by* significa- A neces-
tion, some thyng by thyng ^{sarye di-}
certaine. True thyng is ^{stinction.}
and

In die Sancto Pasca.

and ȝeſiſ þ̅ Cʒiſt ƿæſ of
mædene acenned. ⁊ ſſylf ƿilleſ
ðriopode deaþ . and ƿæſ be-
býriȝed. ⁊ on ðiſum dæȝe
of deaþ ariſ; He iſ ȝecƿeden
hlaſ ðurh ȝetacnunge . and
lamb. ⁊ leo . and ȝehu eller;
He iſ hlaſ ȝeaten . forþan
ðe he iſ ure liſ ⁊ engla; He
iſ lamb ȝecƿeden for hiſ un-
ſcæþþinýſſe; Leo for ðære
ſtʒenche. ðe he ofen ſƿiþðe
ðone ſtʒanȝan deofol; Ac
ſƿa ðeah æfter ſoþum ȝe-
cýnde niſ Cʒiſt naþon ne
hlaſ . ne lamb . ne leo; Hƿi
iſ ðonne þ̅ halȝe huſell ȝe-
cƿeden Cʒiſtes lichama. ofþe
hiſ

and certaine y^e Christ was borne of a maide, & suffred death of his own accorde, & was buried, & on this daye rose from death. He is sayd bread by signification, & a lambe, & a lyon, & a mountayne. He is called bread, because he is our life & angels life. He is sayd to be a lābe for his innocencie. A lyon for strēgth wherwith he ouercame y^e strōg deuill. But Christ is not so notwithstanding after true nature neither bread, nor a lābe, nor a Lyon. VVhy is then y^e holy housel, called Christs body, or
his

In die Sancto Pasce.

his blod . gif hit nis soþ-
lice þ þ hit gehaten is; Soþ-
lice se hlaƿ. and þ þin ðe beoþ
ðurh facenda mæƿan ge-
halgode oþer ðing hi æte-
oþraþ inenniscum andgætum
wiþ utan . and oþer ðing hi
clýpraþ wiþ innan geleaf-ful-
lum modum ; wiþ utan hi
beoþ geƿepene hlaƿ 7 þin æg-
þer geon hipe ge on ƿƿæcce.
ac hi beoþ soþlice æfter þære
halgunge Cristes lichama.
and his blod ðurh gawlice
ge ƿýnu ; Hæfen cild biþ ge-
fullod. ac hit ne bƿæc na his
his wiþ uten ðeah ðe hit beo
wiþ innan aƿend ; Hit biþ
gebƿoht

his blood if it be not trulye
that it is called. Trulye the
bread and the wine whiche
by the masse of the priest is
bowed, shewe one thing
without to humayne vnder-
standing & an other thing
they call within to beleuing
minde. Without they see
sene bread & wine both in
figure & in tast: and they be
trulye after their bowing,
Christes body & hys blode
through ghostly mystery. An
beaten childe is christe-
ned, yet he altereth not his
shape without though he
be chaunged within. He is
brought

In die Sancto Pasce.

gebroht rýnfull Ðurh a-
damer forðægeonýsse to
Ðam fante fates; Ac hit biþ
afrozen fram eallum rýn-
num riþ innan. Ðeah Ðe hit
riþ utan his his ne aþende;
Eac swýlce þ halige fante fæ-
ter Ðe is gehaten lifes swýl-
fþung. is gelic on hipe ofþrū
fæternum. and is under Ðeod
bryrnunge. ac Ðær halgan
gastes miht genealæc þam
bryrnigendlicum fætere.
Ðurh fæcenda bletþunge. and
hit mæg swýþþan lichaman.
and swaþfean fram eallum
rýnnū þurh gastlice mihte;
Ene nu we geþeoþ twa Ðing
on

brought to y fontstone sinne
full through Adams disobe-
dience. Howbeit he is wa-
shed from all sinne within, *The wa-
though he hath not chaun-
ged his shape without. *Euē ^{ter in bap-}
^{tisme, and}
so the holy fonte water that ^{bread and}
^{wine in}
is called the welspring of ^{the Lords}
^{supper,}
lyfe is like in shape to other ^{compared.}
waters, and is subiecte to
corruption, but the holy
ghostes might commeth to y
corruptible water, through
the priestes blessing, and it
may after wash the body &
soule frō all sinne, through
ghostly mighte. Beholde
nowe wee see two thinges

equi

E.j.

in

In die Sancto Pasca.

on ðiſum anum 7erceaſte;
AFTER roþum 7ecýnde. þ
pæter iſ bþoſniendlic pæte.
7 æfter 7aſtlicne 7eſýnu
hæfþ halpende mihte; Spa
eac 7iſ þe ſceapiah þ halige
hufel æfter lichamlicū and-
gite. Ðonne 7eſeo þe þ hit
iſ 7erceaſt bþoſniendlic. 7
apendedlic; Giſ þe Ða 7aſt-
lican mihte Ðær on tocnap-
aþ Ðonne undergite þe þ
Ðær iſ liſ on. and foſgiþþ
undeadlicnýſſe. Ðam Ðe hit
mið 7eleaſan þicgaþ; Micel
iſ betpux Ðæſe un7eſepen-
lican mihte Ðæſ halgan hu-
pſe. and Ðam 7eſepenlican
hiſe

A Sermon on Easter day. 34

in this one creature. After
true nature that water is
corruptible moysture, & af-
ter ghostlye misterye, bath
holowing mighte. So also
if wee beholde that holye
housell after bodely vnder-
standing, then see we that
it is a creature corruptible
and mutable : if we ac-
knowledge therein ghostlye
myght, than vnderstand we
that lyfe is therin, and that
it geueth immortalitie to
them that eate it with be-
liefe. Muche is betwixte the
inuisible myghte of the ho-
lye housell, and the visib!e
E.ij. shape

In die Sancto Pasce. 21

hiƿe aƷener Ʒecýnder; Hit
iſ on Ʒecýnde bƿorƿniendlic
hlaƿ. and bƿorƿniendlic ƿin. 7
iſ æfter mihte Godcunder
ƿorðer . ƿoðlice Cƿiſter li-
chama and hiſ blod . na ſƿa-
þeah lichamlice . ac Ʒaſtlice;
Micel iſ betƿux ðam licha-
man ðe Cƿiſt on ðƿopode.
and ðam lichaman ðe to
hurle biþ Ʒehalgod; ðe licha-
ma ƿoðlice ðe Cƿiſt on
ðƿopode ƿær Ʒeboren of
Marian flærce . mid blode
7 mid banum, mid felle 7 mid
ſinum. on menniſcum limum.
mid Ʒerceanƿiſſe ſaƿle Ʒeli-
færſ. 7 hiſ Ʒaſtlica lichama
ðe

shape of his proper nature,
It is * naturally corruptible * No tran-
bread, & corruptible wine: ^{substanti-}
and is by mighte of Godes ^{ation.}
worde truely Christes bo-
dye, and his bloude: not so
notwithstāding bodely, but ^{*Differē-}
ghostly. Much is betwixt ^{ces be-}
the *bodie Christ suffred in, ^{twixt}
and the bodie that is ha- ^{Christes}
lowed to housell. The bodie ^{naturall}
truely that Christ suffered ^{body, and}
in was borne of the *flesh of *^{the Sacra-}
Marie, with bloud, and with ^{mēt therof.}
bone, with skinne, and with ^{*1. Diffe-}
sinowes, in humane limmes, ^{rence.}
with a reasonable soule li- ^{*Not the}
uing: and his ghostlie bodie, ^{body that}
^{suffred is}
^{in the}
^{housell,}
E.ij. which

In die Sancto Pasca.

Ðe þe hufel hataþ iſ of ma-
neſum cornum 7 egaderod.
buton blode. 7 bane. limleas.
7 ſapulleas . and niſ forþi
nan ðing ðær on to under-
ſtandenne lichamlice . ac iſ
eall 7aſtlice to underſtan-
dene ; Ða hƿæt ſƿa on ðam
hufle iſ ðe uſ liſes eorſt
for7iſþ. þ iſ of ðære 7aſt-
lican mihte . and un7erepen-
licre fremmince ; Forþi
iſ þ halige hufel 7eaten
7eſynu . forþan ðe oþer
ðing iſ ðæron 7erepen . and
oþer ðing under7iten ; þ
þ ðær 7erepen iſ hæfþ li-
chamlichip . 7 þ þ ƿe ðær on
under-

A Sermon on Easter day. 36

Whiche we call the housell,
is gathered of many cornes:
without bloude, and bone,
without lymme, without
soule: and therfore nothing
is to be vnderstand therein
bodelye, but all is ghostlye
to be vnderstande. What
soeuer is in that housell,
whiche geueth substaunce
of lyfe, y^e is of the ghostlye
might, and inuisible doing.
Therfore is y^e holy housel cal
led a misterye, because there
is one thīg in it seen, & an o-
ther thīg vnderstāded. That *2. Diffe-
which is ther *sene, hath bo-
dely shape: and y^e we do there

Eiij. vnder

In die Sancto Pasca.

understandaþ hæfþ ȝarþlice
mihte; riȝodlice Cʒriſtes li-
chama ȝe deaþ ȝnoƿode. and
of deaþe ariar . ne ſƿylt
næfre heonan ƿorþ. ac iſ ece
and unþnoƿiendlic; þ̅ huſel
iſ hƿilpendlic. na ece; Bno-
riendlic. and biþ ſƿicc nælum
toðæled; Betƿux toþum to-
copen . and into ȝam buce
aſend . ac hiȝ biþ ȝeah hƿæ-
þeſe æfter ȝarþlicne mihte
on ælcum dæle eall; Manega
underſoþ ȝone halȝan li-
chaman. and he biþ ſƿa ȝeah
on ælcum dæle eall æfter
ȝarþlicne ȝerýnu; þeah
ſume menn ȝerceote læſſe
dæl

vnderstand, hath ghostlye
might. Certaynely Christes
bodye which suffred death
and rose from death, neuer^{* 3. Diffe-}
^{* dyeth} henceforth: but is e^{ence.} rence.
ternall, & vnpassible. That
housell is. temporall, not e^{ence.}
ternall. ^{* 4. Diffe-} Corruptible, and^{ence.}
dealed into sondrye partes.
Chewed betwene teeth, and
sent into the bellye: howbeit Math. 15.
neuerthelesse after ghostlye
myght, it is all in euery part.
Manye receaue that hollye
body: and yet notwithstanding,
it is so all in euery
parte after ghostly mystery.
Though some chewe lesse
deale

In die Sancto Pasce.

ðæ̃l ne biþ ƿpa ðeah na maƿe
miht on ðam maƿan ðæ̃le
ðonne on ðam læƿƿan. ƿor
ðan ðe hit biþ on ælcum
menn anƿund æfter ðære
unƿerpenlican mihte; þeor
ƿerƿnu iþ ƿeðð. and hiþ;
Cƿiſter lichama iþ ƿorþæſt-
nȳſſ; Ðiþ ƿeðð ƿe healdað
ƿerƿnelice. oþ þ ƿe becumon
to ðære ƿorþæſtnȳſſe.
and þonne biþ þiþ ƿeðð ƿeen-
dod; Soþlice hit iþ ƿpa ƿpa
ƿe ær cƿædon Cƿiſter lica-
ma. and hiþ blod. na licham-
lice. ac ƿarlice; Ne ƿceole
ƿe ƿmeaƿan hu hit ƿeðdon
iþ. ac healdan on eorþum
ƿeleaƿan

deale, yet is there no more
myghte notwithstanding in
the more parte, then in the
lesse : because it is all in
all men after the inuisi-
ble myght . Thys misterye
is a * pledge and a figure:
Christes bodye is truth it ^{* 5. Diffe-}
selfe . Thys pledge we doe _{rence.}
keepe mystically, vntill that
we be come to the truth it
selfe: and then is this pledge
ended . Truelye it is so as
we before haue said Christes
bodye, and hys bloude: not
bodilye, but ghostlye . And
ye shoulde not searche how
it is done, but hold it in your
beliefe

In die Sancto Pasce.

geleasan þæt hit swa gedon swa
se nædab on oþære bec. Ðe is
geliaten uitar patrum . þæt
twezen munecas abædon æt
Gode sume swutelunge be þā
halgan huse. and æfter þære
bene gertodon him mæssan;
Ða gearon hi licgan an cild
on þam weofode Ðe se mæsse
preost æt mæssode . and
Godes engel stod mid hand-
sexe andbidenðe oð þæt se
preost þæt husel tobræc;
þa tolyfode se engel þæt cild
on ðam dýsse. and his blod
into ðam calice aseat; Eft
ða ða hi to ðam huse eo-
don. Ða wearþ hit apend to
hlaf

beliefe that it is so done.
We read in an other booke
called vita patrum, that two
Monkes desired of God These
some demonstration to- tales seme
ching the holy housell, and to be in-
after as they stooode to heare farsed pla-
masse, they sawe a childe ced here
lying on the alter, where vpon no
the priest sayd masse, and occasion.
Gods Angell stooode with a
sworde, and abode looking
vntill y priest brake y hou-
sell. Then the angell deuided
y childe vpon the dyshe, and
shedde his bloud into y cha-
lice. But whē they did go to y
housell, thē was it turned to
bread

In die Sancto Pasce.

hlafre. and to pine. and hi hit
ðygedon. Gode ðancigende
ðære sprutelunge; Eac se
halga Gregorius abæd æt
Criste. þ he a teoƿede anū
trýnigendum ƿife embe
his genýnu micle seþunge;
Heo eode to hufle mid trý-
nigendum mode. and Gre-
gorius beƿeat æt Gode ðær-
rihte. þ him bam ƿearþ æte-
oƿed seo snæd ðæs hufles.
ðe heo ðicgan sceolde.
swýlce þær læge on þam diſce
aner fingres liþ eall gebloð-
god. 7 ðæs ƿifes treonung
ƿearþ ða gesihtlæced; V-
ton nu gehýpan ðæs apo-
stoles

bread & wine, & they dyd
eate it geuing god thanks
for y^e shewing. Also S. Gre-
gory desired of Christ, y^e he
would shew to a certain wo-
maⁿ doubting about his my-
sterie some greate affyrma-
tion. She went to housell wth
doubting minde, and Grego-
rye forthwith obtained of
God, that to them both was
shewed y^e part of the housell
which y^e woman should re-
ceave, as if there lay in a dish
a ioynte of a finger al be blo-
ded: and so y^e womans doub-
ting was the forthwith hea-
led. But now heare the apo-
stles

In die Sancto Pasce.

ƿroter ƿorð embe ðar ge-
nynu ; Paulus se apostol
cƿæþ be ðam ealdan folce Is-
rahel . Ður ƿritende on his
ƿistole to geleaffullū man-
num ; Ealle ure fōrþ fæ-
deras ƿeson gefullode on
ƿolcne. and on fæ. and ealle hi
æton ðone ylcan gartlican
mete. and ealle hi druncon
ðone ylcan gartlican drienc;
Hi druncon soþlice of æf-
ter fīlīgendan stane . 7 se
stan ƿæs Crist ; Næs se
stan ðe þ ƿæter þa of fleop
lichamlice crist ac he getac-
node Crist. Ðe clypode þur
to eallū geleaffullū mannū.

ƿpa

stles wordes about this mi-
sterye. Paule y apostle spea-
keth of y old Israelites thus
writing in his epistle to
faithfull mē. All our forefa- 1. Cor. 10.
thers were baptised in the
cloud, and in the sea: and all
they ate the same ghostlye
meate, and dranke the same
ghostly drinke. They dranke
truely of the stone y followed
them, and that stone was
Christ. Neither was that *Note this
*stone then from whence ^{exposition}
the water ranne bodelye ^{which is}
Christ, but it signified ^{now a}
Christ, that calleth thus to ^{dayes}
^{thoughe}
al beleauing & faithful mē. ^{new.}

Fj. who

In die Sancto Pasca.

ƿpa hƿam ƿpa Ðýrte come
to me 7 þrince; And of hir
innoþe fleopþ liſlic ƿæter; þiſ
he ƿæde be Ðam halgan
garte Ðe Ða under ſenƿon.
Ðe on hine gelyfðon; Ðe
apostol Pauluſ cƿæþ þ þ þ Ir-
nahela folc æte Ðone ylcan
gartlican mete. and þrince
Ðone ilcan gartlican þrenc.
forþan þe ƿe ylca heofonlica
mete Ðe hi aƿedde. xl. geara.
7 þ þ ƿæter Ðe of Ðam ƿtane
fleop. hæfðe getacnunge
Cristes lichaman. and hir
bloðer. Ðe nu beoþ geof-
ſeðe dægþrōlice on godes
cýrcan; Ðit ƿæron þa ylcan
Ðe

Whosoever thirsteth let him
come to me, & drinke. And Iohn. 4.
from his bowelles floweth
lyuely water. This he sayd
of the holy ghost, whom he
receaueth which beleaueth
on hym. The apostle Paule 1. Cor. 10.
sayth that the Israelites did
eat the same ghostly meate,
and drinke the same ghostly Exod. 17.
drinke: bycause y^e heauenly
meate y^e fedde the xl. yeares,
and that water which from
the stone did flowe, had sig-
nification of Christes bodye,
and his bloude, that nowe
be offered daylye in Godes
churche, It was the same
F. y. which

In die Sancto Pasca. 29

Ðe þe nu offfriast. na licham-
lice ac gæstlice ; þe sædon
eop hrene ær þ̅ Cryste hal-
gode hlafe 7 pin ær his þrow-
unge to huse. and cwæþ. Ðis
is min lichama. and min blode;
Ne ðrowode he ða gýt . ac
sƿa ðeah he aƿende ðurh un-
geseƿenlice mihte ðone hlafe
to his ægenum lichaman. and
þ̅ pin to his blode. sƿa sƿa he
ær dyde . on ðam ƿeƿtene
ær ðan ðe he to men gebo-
ren ƿurde . Ða ða he aƿende
ðone heofonlican mete to
his fære . and þ̅ flosende
ƿæter of ðam stane to his
ægenum blode ; Fela manna
æton

Which we now offer: not bodily, but ghostly. We sayd vnto you ere while, y^e Christ Math. 26.
halowed bread and wyne to Luke. 22.
houfell before his suffering, Marke. 14
and sayd: this is my body, & my bloud. Yet he had not the suffred. but so notwithstanding he* turned through in-
uisible might y^e bread to hys bodye
owne body, & y^e wyne to his which
bloode, as he before did in y^e was eaten
wildernes before y^e he was borne before he
borne to mē, wbe he* turned by the
that beauenly meate to his faythfull.
fleshe, and the flowing wa- * See a
ter from that stone to hys transub-
owne bloude. Verie many stantiatio.

F. iij. ate

In die Sancto Pasce.

æton of ðam heofonlican
mete on ðam þe tene . and
þruncon ðone gæstlican
þrenc. and þurdon swa ðeah
deade . swa swa Crist sæde;
Ne mænde Crist ðone ðeah
ðe nan mann forþugan ne
mæg. ac he mænde ðone ecan
deaf ðe sume of ðam folce
for heora geleafearde ge-
earnodon; Moyses and
Aaron. and manega oðre of
ðam folce ðe Gode gelico-
don. æton ðone heofonlican
hlafe. ac hi næron deade ðam
ecum deaf. ðeah ðe hi gemæ-
nū deaf. forþ þe rdon; Hi ge-
raþon þæt se heofonlica mete
pær

A Sermon on Easter day. 44

ate of that * beauenlye * Manna.
meate in the wildernes, and
dranke that ghostlye drinke
and were neuertheles dead, *Iohn. 6.*
as Christ sayd. And christ
ment not that death whiche
none can escape : but that
euerlastynge death, whiche
some of that folke deser-
ued for their vnbeliefe. Moy-
ses and Aaron, and many o-
ther of that people whiche
pleased God eate that
beauenly bread, and they
dyled not that euerlastyng
death, though they dyled the
common death. They sawe
that the beauenlye meate

F.iiij. was

In die Sancto Pasce.

pær gerepenlic. ⁊ byornend-
lic. ac hi understodon gart-
lice be ðam gerepenlicum
ðinge. and hit gartlice ðig-
don; Se hælend cƿæþ. se ðe
eƿ min f læsc. and drinç min
blod. he hæfþ ece lif; Ne het
he na eƿan ðone lichaman.
ðe he mid befangen pær. ne
þ blod drincan. ðe he for us
aƿeat. ac he mænde mid þam
ƿorde þ halige hƿel. ðe
gartlic is his lichama and his
blod. and se þe þær onbyrigþ
mid geleaffulne heortan. he
hæfþ þ ece lif, On ðære eal-
dan æ geleaffulle men of-
spodon Gode mirtlice lac.
ðe

was visible, and corruptible, and they ghostly vnder-
stode by y^e visible thing, and
ghostly receyued it. The
Saviour sayeth: He y^e eateth Iohn. 6.
my fleshe, and drinketh my
bloud, hath euerlasting lyfe.

And he had the not eate y^e
body which he was going a-
bout wth, nor y^e bloud to drink. *What bo-
dy do the
faithfull
now eate.
which he shed for vs: * but
he met wth those wordes y^e ho-
ly bouzell, which ghostly is
his body, & his bloud, & he
y^e tasteth it with beleauing
hart, hath that eternall life.
In the old law faithfullmē of
fred to god diuers sacrifices,
that

In die Sancto Pasce.

Ðe hæfdon to pearde getac-
nunge Cniſtes lichama. Ðe
ſylf for unum ſynnū ſylf-
þan geoffrode his heofon-
lican fæder to onſæged-
nyſſe; witodlice Ðis hufel
þe nu biþ gehalgod æt Godes
feofode. is gemýnd Cniſtes
lichaman Ðe he for us geof-
frode. and his blodes Ðe he
for us aſeat. ſpa ſpa he ſylf
het. doþ Ðis on minum ge-
mýnde, Ane þrowode Cniſt
Ðurh hine ſylfne. ac ſpa
Ðeah dæghwomlice biþ his
þrowung geetwipod Ðurh
geſýnu Ðæs halgan hufles
æt Ðæne halgan mæſſan;
For

that had*fore significatiō of <sup>*A signifi-
cation be-</sup> Christes body, which for our fore Christ
sinnes he himselfe to his hea-
uently father hath since* of <sup>*A sacri-
fice in</sup> fred to sacrifice. Certaynlye Christes
this housell whiche we doe tyme.
nowe halow at gods alter is
a* remembraunce of Christes <sup>*A remem-
braunce af-
ter Christ.</sup> body which he offred for vs,
and of his bloude whiche he
shedd for vs: So he him selfe Math.26.
commaunded, do thys in my
remembraunce. Once suf- Ebreu.10.
fred Christe by hym selfe,
but yet neuerthelesse hys
suffrynge is daylye renued
at the masse through my-
sterye of the holye housell.
Ther=

In die Sancto Pasce.

Forn Ði fremah seo halige
mæsse nuclum ge Ðam lib-
bendum. ge Ðam forþ fa-
renum. swa swa hit for oft
gesputelod is; Vr is eac to-
rmeazenne. þ þ halige husel
is ægþer ge crister lichama.
ge ealles geleafuller folces.
æfter gartlicre gerynu;
Ðra swa se wise Agustinus
be Ðam cwæþ; Gif ge wil-
laþ understandan be crister
licheman. gehyrpaþ Ðone a-
postol Paulum þus cweþendes
Ge soþlice findon Crister
lichama. 7 leom; Nu is eower
gerýnu geled on Godes mý-
ran. and ge underfor eower
gerýnu

Therefore that holy masse

is profitable both to the ly-^{*This doc}

uing, and to the^{*dead:} as it ^{trine with}

hath bene often declared. ^{praying to}

^{images &} We oughte also to confy-^{to the dead}

der diligently how that this ^{bodies of}

holy housell is both Christes ^{men at}

body, and the body of all ^{their com-}

^{bes tooke} saythfull men, after ghost-^{his begin-}

ly mysterye. As the wyse ^{ning of the}

Augustine sayth of it. If ye ^{auarice of}

will vnderstand of Christes ^{mōkes vn-}

body heare y apostle Paule ^{to whom is}

thus speaking. Ye truely be ^{was gain}

Christes body and his mem-^{full.}

bers. Nowe is your my-^{*The hou-}

sterye sett on Godes ta-^{sell is also}

ble, and ye receyue your ^{the body of}

^{al faithfull}

mysterye

In die Sancto Pasce.

Ʒe Ʒynnu to þam ðe Ʒe ƷylƷe
Ʒind ; Beoþ þ̅ þ̅ Ʒe Ʒereþ on
þam Ʒeofoðe . and underþoþ
þ̅ þ̅ Ʒe ƷylƷe Ʒind ; Eft cƷæþ
Ʒe aƷoſtol Pauluſ be ðiſum .
Ʒe maneƷa Ʒyndon an hlaƷ . 7
an lichama ; Vnderſtandþ
nu . and bliſſiaþ . Ʒeala Ʒind an
hlaƷ . 7 an lichoma on CƷriſte ;
He iſ ure heafod . 7 Ʒe Ʒind
hiſ lima ; Ne biþ Ʒe hlaƷ of
anum cƷorpe . ac of maneƷū ;
Ne þ̅ Ʒin of anre beſian . ac
of maneƷum ; ÐƷa Ʒe Ʒeo-
lon eac habban annýſſe on
urum ðrihtne . ƷƷa ƷƷa hiſ
aƷriſten iſ be þā ƷeleaƷfullan
Ʒeofoðe . þ̅ hi Ʒæron on ƷƷa
micelne

mysterye, whiche mysterye ye
your selues be. Be y^e whiche
ye se on the alter, & receiue
that whiche ye your selues
be. Agayn the apostle Paule
saith by it: We manye be one
bread, and one bodye. Vnder-
stand nowe and reioice, ma-
ny be one bread, and one bo-
dy in Christ. He is our head,
and we be his limmes. And
y^e bread is not of one corne,
but of many. Nor the wine
of one grape, but of manye.
So also we all should haue
one vnitie in our Lord, as it
is writtē of the faithfull ar-
mye, how y^e they were in so
great

In die Sancto Pasce.

micelne annýsse . sylce him
eallum þære an sawul. and an
heortte ; Crist gehalgode
on his beode ða genýnu ure
ribbe. 7 ure annýsse. se þe un-
derfehþ ðære annýsse ge-
nýnu . and ne hilt ðene bend
ðære soþan ribbe. ne under-
fehþ he na genýnu for him
sylfum. ac gecýðnýsse to-
geanes him sylfum ; Mi-
cel god biþ cristenum man-
num . þ hi gelome to hu-
rle gan . gif hi unscæþrig-
nýsse on heora heortan be-
raþ to ðam weofode . gif hi
ne beoþ mid leahtrum of-
rette ; þam ýfelan men
ne becýmþ

great an vnitie, as though
all of them were one soule,
and one harte. Christ has
lowed on his table the my-
sterie of our peace, and of
our vnytye: he whiche re-
ceyuetb that mysterye of
vnytye, and kepeth not the
bonde of true peace, he
receyuetb no mysterye for
hym selfe, but a witnesse
agaynst hymselfe. It is ve-
ry good for Christen men,
that they goe often to hous-
sell, yf they brynge wyth
them to the alter vngyla-
tynes and innocencye of
harte. To an euill man

G.j. it

In die Sancto Pasce.

ne becȳmþ to nanum ȝode.
ac to forȳrde. ȝif he ðær
halȝan hurles unpurþe on-
bȳriȝþ; Halȝe bec beodaþ
þ̅ man ȝemænȝe pæter to
ðam pine ðe to hurle ſceal.
forþan þe þ̅ pæter hæfþ þær
folces ȝetacnunge. ſpa ſpa þ̅
pin Cniſtes blodes; ȝfor-
ði ne ſceal naþor buton o-
þrum beon ȝeoſſode æt
ðære halȝan mæſſan. þ̅
Cniſt beo mid uſ. and pe mid
Cniſte. þ̅ heafod mid ðam
leomu. ȝ þa leomu mid þam
heafode; pe woldon ȝefȳrin
trahnan beþā lambe þe ſe
ealde Iſrahel æt heora ear-
ter

A Sermon on Easter day. 51

it turneth to no good, but to
destructiō, if he receiue vna-
worthely y^e holy housell. Ho-
ly* bookes commaūd y^e water
be mengled to y^e wine which
shalbe for housell: bicause y^e
water signifieth the people,
and the* wine Christs bloud.
And therfore shall neither y^e
one without the other be of-
fred at y^e holy masse: y^e Christ
may be with vs, & we with
Christ: the head wth the lim-
mes, and the limmes with
the head. We would before
haue intreated of the lam-
be whiche the olde Isra-
elites offered at their Ea-

*No scrip-
ture enfor-
ceth the
mixture of
water
with the
wyne.

*The wine
signifieth
christes
blouds.

G.ij. ster

In die Sancto Pasca.

ƿen ƿýðe Ʒeoƿƿroðon . æ
ƿe ƿoðon æƿeƿt eoƿ Ʒeƿæc-
can ýmbe ðaƿ Ʒeƿýnu . and
ſýþþan hu hit man ðicƷan
ſceal ; þ Ʒetacniendlice lamb
ƿæƿ Ʒeoƿƿroð æt heora eaƿ-
terƿ tide . 7 ƿe aƿoƿtol Pau-
luſ cƿæþ on ðiſum ðæƷþe-
licum ƿiſtole . þ Cƿiſt iſ uƿe
eaƿterƿ tide . ƿe ðe ƿon uſ
ƿæƿ Ʒeoƿƿroð . 7 on ðiſum
ðæƷe of ðeaþe aƿaſ ; Iſrahel
ðiƷðe ðæƿ lambeſ ƿlæſc . ſƿa
ſƿa God bebeað . mid ðeoƿ-
ƿum hlaƿum . 7 ƿeðlicum lac-
tucum . 7 ƿe ſceolon ðicƷan
þ halige huſel Cƿiſter licha-
man . 7 hiſ bloð buton beoƿ-
man

ster tyme, but y^e we desired
first to declare vnto you of
this misterye, and after how
we should receyue it. That
signifying lambe was offred
at the Easter. And the apo-
stle Paule sayeth in the epi-
stle of this present day, that
Christ is our Easter, who
was offred for vs, and on
thys day rose from deathe.
The Israelites did eate the
lambes fleshe as God com-
maunded wyth vnleuened
bread, and wylde lettisse:

*so we should receyue y^e ho-
ly housell of Christes bodye
and bloud without the lea-
uen

*How we
shoulde
come to
the holy
cōmunion.

G.ij.

uen

In die Sancto Pasca.

man yfelnyſſe and manful-
nyſſe; Ða ſpa ſe beoſma
apent þa geſceafta of heora
gecýnde . ſpa apendaþ eac
leahtraſ. Ðær manneſ ge-
cýnde fna unſcæþiſnyſſe
to gepemmednyſſe; Ðe a-
poſtol tæhte þ þe ſceoldon
geſiſtfullian na on yfel-
nyſſe beoſman . ac on ðe-
oſnyſſum ſiſennyſſe .
ſoþſætnyſſe; Lactuca
hatte ſeo pyſt Ðe hietan
ſceoldan mid ðan þeoſum
hlacum . heo iſ biſen on ðe-
gene; And þe ſceolon mid bi-
ſennyſſe ſoþne behſeoſ-
runge une mod geclænſian.

nen of sinne, and iniquitie.
As leauen turneth the crea-
tures from their nature: so
doth sinne also chaunge the
nature of man from inno-
cencie to foules spottes of
giltinesse. The apostle hath
taught how we should feast
not in the leauen of euela-
nesse but in the swete dough
of puritie and truthe. The
herbe whiche they shoulde
eate with the vnleaued
bread is called Lettisse,
and is bitter in taste. So
we shoulde with bitter-
nesse of vnfayned wee-
pinge purifye our mynde,
G.iiij. if

In die Sancto Pasce.

gif we willaþ Cristes licha-
man ðicgan; Nær þ̅ Iſra-
hela folc gepuncð. to hſea-
pum flæſce. Ðeah Ðe God
him bebude. þ̅ hi hit hſear ne
æton. ne on pætere geſo-
den, ac gebrað to ſine; Ðe
pile ðicgan Godes lichaman
hſearne. . ſe Ðe buton ge-
ſceade penþ þ̅ he pære anſeald
man uſ gelice. ⁊ næſe Gods;
⁊ ſe Ðe æfter menniſcum
wiðdome wyle ſmeagan ymbe
Ða genýnu Cristes flæſc-
licnýſſe, he deþ ſpýlce he
ſeoþe Ðæs lambes flæſc on
pætere. for Ðan Ðe pæter
getacnaþ on Ðiſſe ſtope
menniſc

A Sermon on Easter day. 54

if we wile eat Christes bodye.
Those Israelites were not
wont to eat rawe fleshe al-
though god forbad them to
eat it rawe, and sodden in
water, but rosted wyth
fyer. He shall receyue the
bodye of God rawe that shal
thynke wythout reason that
Christ was onelye man lyke
vnto vs and was not God.
And he that wil after mans
wisedome search of y^e myste-
rye of Christes incarnation,
doth lyke vnto hym y^e doth
seeth lambes flesh in water:
bycause that water in thys
same place signifieth mans
vne

In die Sancto Pasca.

mennisc ingehid; Ac þe sceo-
lon witan þ̅ ealle ða genýnu
Cristes menniscnýsse wæ-
ron gefadode ðurh mihte
ðæs halgan gastes. Ðonne
dicge we his lichaman ge-
brædne to fýre. forþan ðe
we halga gast com on fýres
hyfe to ðam apostolum on
mirclicum geneordum; Is-
rahel sceold e tan þæs lambes
heafod. ⁊ ða set. and þ̅ inne-
pearde. ⁊ ðær nan ðing be-
lican ne mofte ofer niht;
Gif ðær hwæt belýce. for-
bærnan þ̅ on fýre. ⁊ ne to-
bræcan ða baan; Afters
garlicum gite we e tan ðæs
lambes

vnderstāding: but we should
vnderstād that al the myste-
rie of Christs humanity was
ordered by y power of y ho-
ly ghost. And thē eate we his
body roasted wyth fyre: be-
cause the holy ghost came in
fyre lykenes to the apostles
in diuerse tonges. The Isra-
elites should eate the lambs
head, & y fete, and y purtea-
naunce: and nothing therof
muste be left ouer night, If
any thing therof were lefte,
they did burne y in the fyre:
and they brake not y bones.
After ghostlye vnderstā-
dinge we doe then eate the
lambes

In die Sancto Pasce.

lambes heafod. Ðonne þe un-
derkoþ Cristes godcund-
nyſſe on unum geleafan;
Eft Ðonne þe hiſ menniſc-
nyſſe mid luſe underkoþ.
þonne eate þe þæs lambes fet.
forþan Ðe Crist iſ anġin 7
ende. God ær ealle worulda.
and man on ðiſſe worulde
geendunge; Hwæt iſ Ðæs
lambes inneſearde buton
Cristes bigelan bebodu. Ða
þe eataþ Ðonne þe liſes woruld
mid gædignyſſe under-
koþ; Nan ðing ne moſte
Ðæs lambes belifan oþ meſi-
gen. forþan Ðe Godes cwy-
dar ſind to ſmeagenne mid

A Sermon on Easter day. 56

lambes head, when we take
hold of Christes diuinitye in
our beliefe. Agayn when we
take holde of hys humanyte,
wyth loue then eate we the
lambes feete : bycause that
Christ is the beginnyng and
ende , god before all world
and man in the ende of thys
worlde . VVhat bee the
lābes purtenaūce, but Chri-
stes secrete preceptes, and
these we eat, whē we receiue
with gredines the worde of
lyfe . There muste nothing
of the lābe be left vnto the
morning, bicause y all godes
sayings are to be searched w
great

In die Sancto Pasce.

ƿƿa micelne canfuln ƿƿre. ƿƿa
þ ealle hiƿ beboda mid 77ite
and ƿeoƿce beon aƿmeade on
nihte þiƿer andƿearðan liƿer.
æthƿan þe ƿe endenexta dæg
ðær 7emænelic an ƿiſter
æteopige; Giƿ þe þonne ealle
þa 7er ƿnu Cƿiſter ƿlæƿclie-
n ƿre þuƿh ƿmeagan ne ma-
gon. Ðonne ƿceole ƿe ða laƿe
betæcan ðær halgan 7aſter
mihte mid ƿoþne eadmod-
n ƿre. and na to d ƿiſtelice
ƿmbe ða deopan diſeln ƿre
oƿer uƿer and 7 ƿter mæþe
ƿmeagan; Hi æton þ lamb
mid be 7 ƿrdum lendenum;
On lendenū iſ ƿeo 7aln ƿre
ðær

great carefulnesse : so that
all his preceptes maye be
known in vnderstāding &
deede in the nyght of thys
present lyfe, before that the
last day of the vniuersall re-
surrection do appeare. If we
can not search out through-
ly all the mistery of Christes
incarnation, then ought we
to betake the rest vnto the
might of y^e holy ghoſt wth true
humilitie: & not to searche
rashlye of that deepe secret-
nes aboue y^e measure of our
vnderstāding. They did eat
y^e lambes flesh wth their loynes
gyrt. In the loines is the lust
of

In die Sancto Pasce.

Ðær lichoman. and se þe pyȝle
þ̅ hurel ðicgan he sceal ge-
pyȝan ða galnȝsse. 7 mid
clennȝsse ða halgan þigene
onfon ; Hi wæron eac ge-
sceode ; Hwæt sind gescȝ
buton deaðra nȝtena hȝda ;
se beoþ soþlice gesceode. 7 if
se cƿenlæcaþ mid urum fæ-
nelde and weorce forþƿarpen-
na manna lif. Ðæra ðe Gode
gehuȝon ðurh gehealdsum-
nȝsse his beboda ; Hi hæf-
don him sƿæf on handa æt
þære þigene, se sƿæf getac-
naþ gȝmene. 7 hȝrdnȝsse,
þa ðe bet cunnon 7 maȝon.
sceolon gȝman oþra manna.
7 mid

of the body. And he whiche
wyl receyue y^e housell, shall
restrayne that concupiscēce:
and take with chastitie that
holy receypt. They were al-
so shod. VVhat be shoes but
of the hydes of dead beastes.
VVe be truely shod if we fo-
low in our steps & deades
the lyfe of those pilgrimes,
which please god wth keping
of his commaūdemēts. They
had staues in their handes
when they ate. This stafe sig-
nifieth a carefulnes and a di-
ligēt ouerseing. And al they,
y^e best know and cā, should
take care of other men,

H.j. and

7 mid heora fultume under-
 þriþian; þam gemettum
 þær beboden þ̅ hi ſceoldon
 caſlice etan. forðam ðe
 God onſcunaþ ða ſleacnyſſe
 on hiſ ðegnum. and ða he
 luſaþ ðe mid inoder caſneſſe
 ðær ecan liſeſ miſþe ſceaþe;
 hit iſ aþriten. Ne elea ðu
 to gecyþianne to Gode.
 ðylæſ þe ſe tīma loſe þurh
 ða ſleacan elcunge; þa ge-
 mettan ne moſton ðær
 lambeſ ban ſcænan. ne ða
 ceimpan ðe Cwiſt ahenzon
 ne moſton tobræcan hiſ
 halgan ſceancan. ſpa ſpa hi
 dydon. þæra tpeþra ſceaþena
 ðe

A Sermon on Easter day 59

and staye them vppe with
their helpe. It was inioyned
to the eaters y they shoulde
eate the lambe in haste. For
god abhorreth slouthfulnes
in his seruantes. And those
he loueth that seeke the
ioye of euerlasting life with
quickness, & hast of minde.
It is written: Prolong not to
turne vnto god, lest the time
passe away through thy
slow tarrying. The eaters
mought not break the lābes
bones. Nomore mought the
souldyers, y did hang Christ
breake his holy legges, as
they did of the two theefes
Hij. that

92 *In die Sancto Pasca.*

Ðe him on tƿa healyra hangobon. ac drihten aƿas of deaþe
Ʒerund buton ælceƿe foſ-
notodnyſſe; And hi ſceol-
on Ʒereon æt Ðam micclan
dome hƿæne hi Ʒerundobon
ƿælhƿeoplice on noðe; þe of
tið iſ Ʒehaten on ebrieſcum
Ʒerƿeorðe Paſca. þ iſ on le-
den Tranſituſ. 7 on engliſ
Fæſtelb. foſþan Ðe on ði-
ſum bæƷe ferðe Godeſ folc
ſƿam eƷipta lanðe ofeſ Ða
neaðan ſæ. ſƿam ðeoƿte to
Ðam behatenan earðe; Vƿe
drihten ferðe eac on þiſne e-
lman. ſƿa ſƿa ſe Godſpelleſe
lohnſ cƿæþ. ſƿam ðiſum
midðan

A Sermon on Easter day. 60

that hanged on either syde
of him. And y^e Lord rose frō
death sound without al cor-
ruption: & at the last iudge-
ment they shal see him, whom
they did most cruelly bange
on y^e crosse. This time is cal-
led in y^e Ebrue tonge Pasca,
and in latine Transitus, & in
Englisch a Passouer: bicause y^e
on this daye the people of Is-
raell passed from the land of
Egypt ouer the read sea:
from bondage to the lande
of promyse. So also dyd
our Lord at thys tyme de-
parte as sayeth Iohn the
Euangelyste from thys
MEM H.ij. world

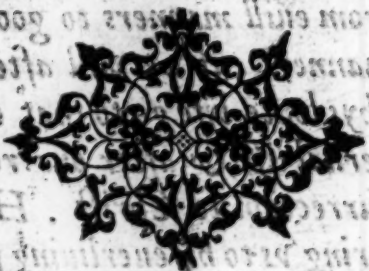
In die Sancto Pasca.

midðan earde to his heofon-
lican fæder; þe sceolon fy-
lian unū heafde. 7 þaran þā
deofle to criste. þā þiſſe
unſcæþþigan worulde. to his
fæderfæstan rice. ac þe ſce-
olon æfter on unū andſear-
ðan liſe þaran þā leahorūm
to halgum mægnum. þā
unþearum. to godum þearum.
7iſ þe willaþ æfter ðiſum
lænan liſe þaran to þā ecan
7 æfter unū criste to he-
lende criste; He iſ geſceod
to his lifigendan fæder. ðe
him ſcealðe for unū ſynnum
to beaþe; Si him wuldor and
lof. ðæne woldra. on ealra
worulda woruld. A M E N.

world to his beauenly father.
Euen so we ought to folowe
our head, and to go from the
deuill to christ: from this vn
stable world to his stable
kingdome. Howbeit we should
first in this present life de-
part from vice to holy vertue:
from euill manners to good
manners, if we will after
this lente lyfe go to that e-
ternal life, & after our re-
surrection to Christ. He
bring vs to his euerliuing fa-
ther, who gaue him to death
for our sinnes. To him be ho-
nour, & praise of wel doing,
world wythout ende. Amen.

H.iiij. this

10
This sermon is found in diuerse
bookes of sermons written in the olde
English or Saxon tongue: where-
of two bookes bee now in the
handes of the most reue-
rend father the Arch-
bishop of Caunter-



Here followeth the wordes
 of *Elfrike* abbot of *S. Albones*, &
 also of *Malmesberye*, taken out of
 his epistle written to *Wulffine* by-
 shop of *Scyrburne*. It is founde in a
 booke of the olde *Saxon* tounge,
 wherin be *xliij*. chapters, of *Canons*
 and *ecclesiasticall* constitutions, and
 also *Liber pœnitentialis*, that is
 a *pœnitentiall* booke or *shryfte*
 booke, deuided into *iiij*. other
 bokes, the epistle is set for
 the *30.* chapter of the
 fourth boke intituled
be pœnence
synode,
 that is, a *Synode* concerning
priestes: and this epistle
 is also in a *canon* booke
 of the church
 of *Exeter*.

Summe

Ume p̃reostas heal-
ðas þæt hufel ðe biþ
on earthen dæg gehal-
gob ofer gear to sceocum
mannum, ac hi mirowiſſyþe
deope . þ̃ ðæt halige hufel
ſceole fýnegian. ⁊ nellas un-
derſtandan hu mýcele dæd-
bote . ſeo poenitentialis
tæc be ðam. gif ðæt hu-
fel biþ fýnið . oþþe hæfen.
oþþe gif hit forloren biþ.
oþþe gif muſ. oþþe nýtenu
ðurh gýmelearte hit etas
Man ſceal healden þæt ha-
lige hufel mid mýcelne gý-
mene ⁊ ne forhealdan hit.
ac halgian ofer eorþe to
ſceocum

Some pristes keepe
 the housell that is
 ballowed on Easter
 day all the yere for syke
 men. But they doe great-
 lye amysse, bycause it wax-
 eth borye. And these will
 not vnderstand how grea-
 uous penaunce the pœnia-
 tentiall booke teacheth by
 thys, if the housell become
 bory and rotten: or yf it be
 lost: or be eaten of mise or of
 beastes by neglygence. Men
 shal reserue more carefullye
 that holy housell, and not
 reserue it to longe, but
 ballowe other of newe for
 sick

ƿeoocum mannum. a embe
vii. niht. oððe embe xiiii.
niht þ̅ hit hƿu ƿýnig ne
ƿý. ƿorþon ðe eal ƿa halig
biþ þ̅ huſel þe nu to ðæg ƿær
gehalgod. ƿa þ̅ ðe on earter
ðæg ƿær gehalgod; Ðæt hu-
ſel iſ Cniſter lichama na li-
chamliceac gartlice; Na ſe
lichama ðe he on ðropode.
ac ſe lichama ðe he embe
ƿƿæc. Ða Ða he bletrode
hlaſ and ƿin to huſle anſe
nihte æn hiſ ðropunge. and
cƿæþ be Ða gebletrode hlaſe.
Ðiſ iſ min lichama. and eſt
be Ðam halgan ƿine. Ðiſ iſ
min blode þe biþ ƿor manegū
aƿoten

Iyckemen alwayes wythin a
 weke or a fortnight that it
 be not somuch as horye. For
 so holy is the housell whych
 to day is hallowed as that
 whych on Easter daye
 was hallowed. That hou-
 sell is Christes bodye not
 bodylye, but ghostlye. Not
 the bodye whych he suf-
 fered in, but the bodye of
 which hee spake, when he
 blessed bread and wyne to
 housela night before his suf-
 fring, & sayd by the blessed
 bread thys is my bodye, &
 agayne by the holye wyne
 thys is my bloude, whiche is
 shed

agoten on synna þorðy-
fenneſſe ; Vnderſtand þ
nu þ þe drihten ðe mihte
apendon ðone hlafe ær hiſ
ðrowunge to hiſ lichaman.
and þ þin to hiſ blode gart-
lice. Ðæt þe ylca tæghþam-
lice bletþaþ Ðurh ſacerða
handa hlafe 7 þin to hiſ gart-
lican lichaman . and to hiſ
gartlican blode.

*Here thou ſeeſt good reader
how Ælfrike upon fynding fault
wyth an abuſe of his tyme whiche
was that prieſtes on Eaſter day fil-
led their houſell boxe, and ſo kept
the bread a whole yere for ſickmen,
toke an occaſion to ſpeake agaynſt*

Sume

shede for manye in forgeue-
 nes of sinnes . vnderstand
 nowe that the lord , who
 could turne y^e bread before
 his suffring to his body , and
 y^e wyne to his bloude ghost-
 ly: that the selfe same lorde
 blesseth dayly throughe the
 priestes handes bread and
 wine to his ghostly body, and
 to his ghostly bloud.

the bodely presence of Christ in the
 sacramēt. So also in an other epistle
 sent to Wulffstane Archbyshop of
 York, he reprehending agayne thys
 ouerlong reseruing of the housell ad-
 deth also wordes more at large a-
 gainst the same bodely presence. His
 wordes be these.

Some

SVme preostas geryllas
Sceopa hufel box on ear-
tron . and healtas oþen
twelf monas to untrumum
mannum. swylce ðæt hufel
sy haligne ðonne oþen . Ac
hi doþ unswylce. for þam ðe
hit pannas . oþþe mid ealle
forstotas on swa langum
fyrste. and he biþ ðonne
scylðig swa swa us sæghreo
boc; ðe ðe hufel forhylt.
oþþe hit forlyrt. oþþe mýr-
eton . oþþe oþre nýtenu.
sceapa ða poenitentialem.
hwæt he sægh be þisum; Eall
swa halig is ðæt hufel ðe biþ
gehalgod to dæg . swa ðæt
ðe

Some priests fil their boxe
 for housel on Easter day;
 & so reserue it a whole yere
 for sicke mē, as though that
 housel were more holy the
 ny other. But they do vnad-
 uisedlye, bicause it waxeth
 black: or altogether rottē by
 keeping it so long space. And
 thus is he. become guiltie as y
 boke wytnesseth to vs. If a
 ny do keepe the housell to
 long, or lose it, or myse on o-
 ther beastes. do eate it. See
 what y penitential boke say-
 eth by this. So holy is altoget-
 her that housell, whiche is
 ballowed to daye, as that

which

Ij.

which

80.
Ðe biþ gehalgod on ðam hal-
gan earþen dæge ; Healdað
forþi ic biððe ðone halgan
Gyfter lichaman mid ma-
ran piþdome to geocū man-
num fram yunnan dæge to
yunnan dæge on riþe clæ-
num boxe . oþþe be þam mæf-
tan geopenryne niht . and
ðicgaþ hit ðonne . 7 lecgað
ðær oþer ; þe habbaþ by-
rene be þam on Moýres bo-
cum . swa swa God sylf bebead
on Moýres æ . Ðæt ge fa-
ceað geolde on ælcū sæten-
nes dæge settan twelf hla-
fas on þam tabernaculo ealle
riþe bacene . Ða wæron ge-
tene

which is hallowed on Easter
 day . VVherfore I beseech
 you to kepe that holy bodye
 of Christ with more aduise-
 ment for sick men from son-
 day to sondaye in a verye
 cleane boxe : or at the most
 not to kepe it aboue a forte
 night, and then eate it lay-
 ing other in the place . VVe
 haue an example hereof in
 Moyses bookes, as god him-
 selfe hath commaunded in
 Moyses lawe . How the
 priestes should set on euery
 saturday twelue loaves all
 newe baked vpon the taber-
 nacle: the whiche were cal-
 led

Lij.

led

50
zene panes p̃ncop̃itsoñ.
and hiȝ sceol̃on ðær st̃an-
dan on ðam Godes ȝet̃el̃de
of oþerne r̃æternes dæg.
ȝetan hi ðonne ða r̃æc̃eðas
r̃yl̃ce. ȝ settan ðær of̃ne;
Sume p̃ncor̃as nell̃aþ ðic-
gan þæt h̃uſel þe hi halȝraþ.
Nu wille þe eop̃r̃ecgan. hu ſeo
boc r̃eȝþ be ðam; P̃r̃erby-
tes mirram celeb̃raſ. et
non audens ſumene r̃ac̃uſi-
cium accuſante conſcientia
ſua anathema eſt; Se m̃æſſe
p̃ncor̃s ðe m̃æſſaþ. and ne
dear̃ ðæt h̃uſel ðicgan. pa
hine ſcyl̃bigne. ſe r̃aman-
r̃umod; L̃æſſe p̃leoh iſ to
ðicȝenne

led panes prepositionis: and
 those shoulde stād there on
 gods tabernacle, til y next sa-
 turnday, & thē did y pristes
 thē selues eate them, & set
 other in y place. Sōe priestes
 wil not eate y housell, which
 they do hallow. But we will
 now declare vnto you how y
 boke speaketh by thē. Pres-
 byter missā celebrans, et non
 audens sumere sacrificium, ac-
 cusante cōsciētia sua, anathema
 est. The priest that doth
 saye masse and dare not eate
 thē housell, hys conscience
 accusynge hym, is accur-
 sed. It is lesse daunger to
 I.ij. receyue

ðicenne ðæt hysel. ðonne
to halgienne; ðe ðe tupa
halgaþ ane ofletan to hysle.
febiþ þam gecpolan gelice. ðe
an cild fullaþ tupa; Crist
rylf gehalgode hysel ær his
ðrowunge. he bletrode þone
hlaf. 7 tobræc ður cweþende
to his halgum apostolum.
etaþ ðisne hlaf. hit is min li-
chama. 7 he eft bletrode
æne calic mid wine. and cwæþ
heom ður to. drincaþ ealle
of ðisum. hit is min azen
bloðe ðære nisan gecyþ-
nyrre. ðe biþ for manegum
azoten on synna forgyfe-
nyrre; ðe drihten þe halgode
hysel

receyue y housell, thē to hallowe it . He y doth twyse hallowe one host to housell, is lyke vnto those heretikes, who do christen twyse one childe . Christ him selfe blessed housel before his suffring: he blessed y bread and brake thus speaking to his apostels. Eate this bread it is my body. And agayne he blessed one chalice w wyne and thus also speaketh vnto thē. Drinke ye all of this it is myne owne bloud of y newe testament which is shed for many in forgeuenes of synnes. The lord which halowed

I.iiij.

housell

hif elær hiſ ƿropunge. and
eær þæt he hlaf ƿære hiſ agen
lichama. ⁊ ƿæt pin ƿære pi-
toblice hiſ blod. he halgaþ
dæghƿamlice ƿurh hiſ ƿa-
ceſða handa hlaf to hiſ li-
chaman. ⁊ pin to hiſ blod on
gafliceſe geſyne. ſƿa ſƿa
he ƿædaþ on bocum. Ne biþ he
hiſlica hlaf lichamlice ſƿa þeah
he ylca lichama. Ðe Cniht on
ƿropode; Ne þæt halige pin
niſ þær hælendes blod þe for
ur agoten ƿær on lichamli-
can ðinge. ac on gaflicum
andgyte. Að þen biþ roþlice
he hlaf hiſ lichama. ⁊ þæt pin eac
hiſ blod ſƿa ſƿa he heofonlica
hlaf

housel before his suffering
 & sayeth y^e bread was his
 owne body & y^e wyne was
 truly his bloud, he haloweth
 dayly by y^e hādes of y^e prist
 bread to his body, & wyne
 to his bloud in ghostly myste
 ry, as we read in bokes. And
 yet y^e liuely bread is not bo-
 dely so not withstāding: not
 y^e selfsame body y^e Christ suf
 fered in. Nor y^e holy wine is
 y^e sauours bloud which was
 shed for vs in bodely thing:
 but in ghostly vnderstan
 ding. Both be truly y^e bread
 bys body, and y^e wyne also
 bys bloud, as was y^e heauenly
 bread

hlaf þæs. Ðe þe hataþ manna.
 Ðe feoƿer tig 7 eapra afebbe
 Godeſ folce. 7 Ðæt hluthe
 ƿæteſ þæs ƿitoblice hiſ blob.
 Ðe aƿi of Ðam ſtane on Ðā
 ƿeſtene Ða; Ðra ſƿa Pauluſ
 aƿiaþ on ſumon hiſ ƿiſtole
 Omnes patres noſtri eandem
 eſcam ſpiritualem manduca-
 uerunt: et omnes eundem po-
 tes ſpiritualem biberunt. &c.
 Ealle ure fæderas æton on
 þā ƿeſtene þone ylcan gaſt-
 lican mete. 7 þone gaſtlican
 drienc driuncon; Ði driuncon
 of þā gaſtlicum ſtane. 7 þe
 ſtan ƿæs Criſt; Ðe apoſtol
 fæde ſƿa ſƿa 7 enurghyndon
 Ðæt

bread, which we call Manna, that fed forty yeres gods people. And y cleare water which did then runne from the stone in the wildernes, was truly his bloud, as Paul wrote one summe of his epistles. Omnes patres nostri eundem escam spiritualement manducauerunt, et omnes eundem potum spirituale biberunt, &c. All our fathers ate in the wildernes the same ghostly meate, and dranke the same ghostly drinke. They dranke of y gostly stone, and y stone was christ. The apostle hath said as you now haue heard,
that

Ðæt hi ealle æton ðone yl-
can gæstlican mete. ⁊ hi ealle
drianc. ðone gæstlican
drienc; Ne cræf he na licham-
lice. ac gæstlice; Nær Crist
ða gyt geboren. ne his bloð
nær agoten. þa þæt Israhela
folc gæst ðone mete. ⁊ of
ðam stane drianc. ⁊ se stan
nær lichamlice Crist þeah he
sƿa cræde; Hit ƿæron þa yl-
can geynu on þære ealdan
æ. ⁊ hi gæstlice getacnodon
ðæt gæstlice hufel ures hæ-
lendes lichaman. Ðe ƿe hal-
gias nu.

that they all did eate y same
ghostly meate, and they all
did drinke the same ghostly
drinke. And he sayth not bo-
dely but ghostly. And Christ
was not yet borne, nor hys
bloud shedde, when that the
people of Israell ate y meat,
and drank of that stone. And
the stone was not bodelye
Christ though he so sayd. It
was the same mistery in the
olde law, and they did ghost-
lye signifie y ghostly housell
of our sauoures body which
we consecrate now.

This

This Epistle to VVulfstane
Elfrike wrote first in the Latyne
tounge, as in a shorte Latyne Epi-
stle set before this, and one other of
hys Saxon Epistles he confesseth
thus. *Ælfricus abbas VVulfo-*
stano venerabili archiepiscopo
salutem in Christo. Ecce pa-
ruimus vestrae almitatis iussio-
nibus transferentes Anglice du-
as epistolas quas Latino eloquio
descriptas ante annum vobis
destinauimus, non tamen seme-
per ordinem sequentes, nec
verbum ex verbo: sed sensum ex
sensu proferentes. Beholde we
haue obeyed the commaunde-
ment of thy excellencie in trans-
lating into Englishe the two E-
pistles which we sent vnto thee
writtē in Latine more then a yeare
agoe. Howbeit we keepe not here al-
wayes the same order: nor yet trans-
late worde for worde, but sense for
sense.

sense. Nowe because verye
 fewe there be that doe vnderstande
 the old Englishe or Saxon (so much
 is our spech chaunged from the vse
 of that time, wberin Elfrike liued)
 and for that also it maye be that
 some will doubt how skilfullye, and
 also faithfullye these wordes of El-
 frike be translated from the Saxon
 tongue: we haue thought good to
 set downe here last of all the
 very wordes also of his la-
 tyne epistle, which is
 recorded in booke
 sayre wrytten
 of olde in
 the Cathedrall Churches
 of Worcester and
 Excester

(*)

Quidam



Vidam vero presbyteri implent alabastrum suum de sacrificio, quod in Pasca Domini sanctificant: & conseruant per totum annum ad infirmos, quasi sanctior sit cæteris sacrificijs, Sed nimium insipienter faciunt. Quia nigrescit, & putrescit tãdiu conseruatum. Et liber pœnitentialis pro tali negligentia pœnitentiam magnam docet: aut si a muribus commestum sit: aut ab auibus raptum. Tam sanctum est sacrificium, quod hodie sacrificatur q̃ illud quod in die Pasce consecratum est. Et ideo debetis a dominica in dominicam, aut per duos, vel maxime tres heddomas tenere sacrificium in alabastro mundo ad infirmos: ne nigrescat, aut putrescat, si diutius seruetur. Nam in lege Moisi ponebant

bant sacerdotes semper omni
sabbato panes propositionis
calidos in tabernaculo coram
Domino: & in sequenti sabba-
to sumebant illos soli sacerdo-
tes, & edebant: & alios novos
pro eis ponebant. Facite & vos
sacerdotes similiter. Custodite
cauté sacrificium Christi ad in-
firmos, & edite illud, ne diu-
tius teneatur, q̄ oportet. Et re-
ponite aliud nouiter sanctifi-
catū propter necessitatem in-
firmorū, ne sine uiatico exeant
de hoc seculo. Christus Iesus
in die suæ sanctæ cænæ accepit
panem: benedixit, ac fregit: de-
dit discipulis suis dicens. Acci-
pite, & comedite. Hoc est enim
corpus meum. Similiter & ca-
licem accipiens gratias egit, &
dedit illis dicēs. Bibite ex hoc
omnes. Hic est sanguis meus
noui testamenti, qui pro mul-
tis effundetur in remissionem

K.i.

pec-

*The words
inclosed be
tweene the
ij. halfe cir
cles, some
had rased
out of
Worceter
booke, but
they are
restored a-
gayne out
of a booke
of Exeter
church.*

peccatorum. Intelligite modo
sacerdotes, quod ille dominus
qui ante passionē suam potuit
conuertere illum panē, & illud
vinum ad suum corpus & san-
guinem : quod ipse quotidie
sanctificat per manus sacerdo-
tum suorum panem ad suum
corpus spiritualiter, & vinum
ad suum sanguinem (Non sit
tamen hoc sacrificium corpus
eius in quo passus est pro no-
bis: neq; sanguis eius, quē pro
nobis effudit : sed spiritualiter
corpus eius efficiter & san-
guis: sicut manna quod de cæ-
lo pluit, & aqua quæ de petra
fluxit. Sicut) Paulus Apostolus
ait : Nolo enim vos ignorare
fratres, quoniam patres nostri
omnes sub nube fuerunt : &
omnes mare transierunt : &
omnes in Moyse baptizati sunt
in nube & in mari . Et omnes
eandem escam spiritualem mā
duca

ducantur : & oēs eundē po-
tū spiritualement bibunt. Bibe-
bāt autem de spiritali conse-
quenti eos petra. Petra autem
erat Christus. Vnde dicit Psal-
mista . Panem cœli dedit eis.
Panem angelorum manduca-
uit homo . Nos quoq; pro-
culdubio māducamus panem
angelorum : & bibimus de illa
petra, quę Christum signi-
ficabat : quotiens fide-
ter accedimus ad sa-
crificium corporis
& sanguinis
Christi.
(* *)

K. ij.



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AS the writynges of the fa-
thers euen of the first age
of the Churche bee not
thought on all partes so perfect, that
whatsoever thyng hath beene of the
spoken ought to be receaued with-
out all exceptiō (which honour true-
lye them selues both knewe and also
haue confessed to be onely due to the
most holy and tryed word of God:)
So in this Sermon here published
some thynges be spoken not conso-
nant to sounde doctrine: but rather
to such corruption of greate igno-
raunce & superstition, as hath taken
roote in the church of lōg time, being
ouermuch cumbred with monckery.
As where it speaketh of the masse
to be profitable to the quicke and
dead: of the mixture of water with
wyne: and wheras here is also made
reporte of ii. vayne miracles, which
notwithstanding seeme to haue been
inforced for that they stand in their

K.iii.

place

place vnaptly, and without purpose,
and the matter without them, both
before & after, doth hange in it selfe
together most orderly; with some o-
ther suspitious wordes sounding to su-
perstitiō. But all these things that be
thus of some reprehensiō be as it wer
but by the way touched: the full and
whole discourse of all the former part
of the Sermō, & almost of the whole
Sermon is about the vnderstanding
of the Sacramentall bread & wine
howe it is the bodye and bloude of
Christ our Sauour, by which is re-
uealed & made knowen, what hath
beene the common taught doctrine
of the church of England on this be-
halfe many hundreth yeares agoe,
contrarye vnto the vnadvised wri-
tyng of some nowe a dayes. Nowe
that thys foresayd Saxon Homely
with the other testimonies before al-
leadged, doe fullye agree to the olde
auncient bookes (wherof some bee
written in the olde Saxon, and some
in the

in the Lattyne) from whence they
are taken: these here vnder writ-
ten vpon diligent perusing, & com-
paring the same haue found by con-
ference, that they are truelye put
forth in Print without any adding,
or withdrawing any thyng for the
more faithfull reporting of the same,
and therefore for the better credite
hereof haue subscribed their names.

Matthewe Archbyshop of
Canterburye.

Thomas Archbyshop of
Yorke.

Edmunde Byshop of London.

Iames Byshop of Durham.

Robert Byshop of VVinchester.

VVilliam Bisshop of Chichester.

Iohn Byshop of Hereford.

Richard byshop of Elye.

Edwine Byshop of VVorceter.

Nicholas Byshop of Lincolne.

Richard Byshop of S. Dauys.

K. iiii. Thomas

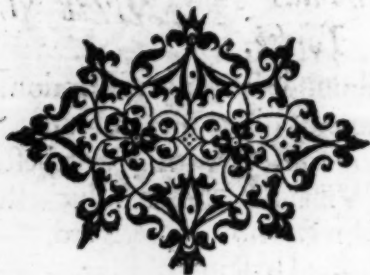
Thomas Bis hop of Couentry
and Lichfield.

Iohn Bis hop of Norwiche.

Iohn Bis hop of Carlyll.

Nicholas Bis hop of Bangor.

*With diuers other personages of bo-
nour and credite subscribyng their
names, the recorde wherof remaines
in the handes of the moſte reuerend
father Matthewe Archbiſhop of
Canterbury.*



THE
Lordes prayer, the
Creede and the x. Com-
maundements in the
Saxon and Englishe
tounge.





That it is no new thyng to
teache the people of God
the Lordes prayer, and
the articles of their be-
liefe in the Englishe tounge wherby
they mought the better serue their
God, and holde faste their profession
of Christianitie: may well be pro-
ued by many godly decrees of by-
shops, and lawes of kinges made fro
tyme to tyme in the raigne of the
Saxons, before the Conquest. In a
councell holden by Cuthbert Arch-
byshop of Canterburie, in the yeare
of our Lorde. 747. and in the 33.
yeare of Æthelbalde king of Mer-
cia (who was present at this same
Councell with his princes & dukes)
it was decreed, vt ipsi presbyteri
dominica[m] orationem et sim-
bolum anglice discant et do-
ceant: That the priestes doe both
learne them selues and also teach to
others the Lordes prayer and the
Creede in Englishe. In olde Cannon
bookes

William of
Malmes. 1.
lib. de pon-
tificibus.

bookes of churches, & in the epistles
of Ælfricke we read it thus inioy-
ned to priestes. Se mæsse preost
sceal secgan on sunnan dāgū
and mæsse dagum ðæs god-
speller andgyt on englisc
ðam folce . and be ðam Pa-
ter noster ⁊ be ðam Cre-
dan eac. swa he of tof mæge
þā mannū to onbryrdnysse.
þ hi cunnon geleafan. ⁊ heo-
na cristendome gehalden ;

The priest shall say vnto the people
on sondayes, and holydayes the sense
of the Gospell in English: and so al-
so touching the Lordes prayer and
the Creede, so ofte as he may to mens
contritiō, that they may know their
beliefe, and kepe suere their Christi-
anitie . Cnut a king of England
worthy of memorye , amongst ma-
ny other

ny other good lawes he made in the
time of his princely gouernmēt hath
also thys law. And calle cristene
men þe læraþ swiþe georne.
þæt hig inweardne heortan
æfre God lufian. and rihtne
cristendon geornlic heal-
dan. and god cundan læreowan
geornlice hyran. ⁊ Godes la-
ra ⁊ laga smeagan oft ⁊ ge-
lome him sylfum to þearfe;
And þe læraþ þæt ælc cristen
man geornege þæt he hwar
cunne rihtne gelean. and
ariht understandan. and Pa-
ter nostro ⁊ Credo ge-
ornian. forðam mid oþrum
reall ælc cristen mann hine
to Gode gebeddan. ⁊ mid þam
oþrum

opnum ȝepputelan nuhtne
ȝeleakan; We admonish diligent-
lye all Christian men, that they doe
alwayes loue God with an inwarde
harte, and be diligently obedient to
deuine teachers and doe subtyllye
search Gods learning and lawes of-
ten and dayly to the profite of them
selues. And we warne that all
Christian men do learne to know at
the least wyse the right beliefe, and
aright to vnderstand: and learne the
Pater noster, and the Creede. For
that with the one euery Christian
man shall pray vnto God, and with
the other shewe forth right beliefe.
Thus is it reserued in memorie,
& put in writing, as touching the
diligent care that the former age of
the church of God had to haue the
people of God wel instructed in that
prayer, wherof Christ him self is the
author, and in the articles of their
beliefe. Which prayer of the Lord,
and

and Creede with the tenne lawlyke
wordes, that God hym selfe taught
Moyſes, and wrote with hys finger
in two tables of ſtone on the Mount
Sinai for all mens chaſtiſement, as
well for that olde people that was in
tymes paſte, as alſo for vs that bee
nowe: be here ſet out as they are yet
ſene in old bookeſ of the Saxon tonge.

But for the better vnderſtanding
of any worde that may ſeeme
harde vnto the reader, we
haue thought good to
place ouer the Sax-
on the familiar
wordes of our
own ſpeech.

(v)



Matth. 6.

Verely when ye pray
 Soþlice Ðonne ge gebeddan
 nyll ye speake much
 nellon ge spræcan fæla
 as ȝ hethē. *They thinke*
 swa swa hæþene; Hiȝ penap
 that they be harde in
 Ðæt hiȝ syn gehýrpede on
 their manyfolde speaking.
 heopa mænigfealdan spræce
 Nill ye therefore them
 Nellon ge copnoslice him
 do like vnto. *Verely your*
 geefenlæcan; Soþlice eoaer
 father wote what your nede
 fæder pat hwæt eop ðearf
 is before

is, before y^e to hym pray.
is. æn þam ðe ge hine biððað;
Vherfore praye ye
Eornostlice ge biððað eop
thus.
Ður;

The Lordes praier
Pateſi noſteſi
in Engliſhe.
on engliſc.



How our father
Du ure fæder
which art in hea-
ðe eapen on heo-
uen, be thy name hallowed.
ſenū. ſi þin nama gehalgod.
me

Come thy kingdome. Be thy
Cume þin rice; Si ðin
Will in earth, as in
pilla on eorþan. swa swa on
heauen. Geue vs to day
heofonum; Sytle us to dæg
our daylye bread. And
urine dæghwælican hlaf; And
forgeue vs our trespasses,
forȝif us ure gyltas.
as we forgeue them that
swa swa we forȝifað ðam ðe
against vs trespassse. And ne
lede us aȝyltas; And ne
led þu not us into temptatiō.
led þu na us on cōtnunge;
But deliuer vs from euill.
Ac alyf us fram yfeles
L.j. Be

Be it so.
Si hit ƿpa.

The beliefe in English.
Credo in deū on Engliſc.

I Beleue in God
Ic ȝelyƿe on God
ȝ father almighty, ma-
ƿader ælmihtigne. ſcȝp-
ker of heauē & earth. And
pend heofenan ȝ coſpan; ȝ
I beleue in ȝ ſauour Chriſt
ic ȝelyƿe on hælend Cȝiſt
hys onely begottē ſonne our
hiȝ ancennedan ȝunu upne
Lorde, who was cōceaued of
ƿihten. ſe ƿeȝ ȝceacnod of
the

the holy ghost, & borne
ðam halgan gaste. 7 acenned
of Marye the virgyne, suf=
of Marrian ðā mædene. ge=
fred vnder Pontius
þropod under þā Pontifcan
Pilate, on ȝ crosse hāged, he
Pilate. on rode ahangen. he
was dead, & buried, & he
pær dead. 7 bebyrged. 7 he
down descēded to hel. And he
nȝ ðer aȝtah to helle; 7 he
arose frō death on the thyrð
aȝar of deape on þā þriððan
daye. And he went vp to
dæge; And he aȝtah up to
heauen, and sitteth now at
heofonū. and ȝret nu æt

L.ij.

the

Ʒ rightbād of God almigh-
tƷi Ʒan GodeƷ ælmiht-
ie the fatber. Frō thence he
tƷiƷer fæder; Ðanon he
will come to iudge
pile cuman to demenne
both the quicke, & the
æƷþer Ʒe Ʒā cucum. Ʒe þam
deade. And I beleue on the
deadu; Ʒ ic Ʒelyfe on þone
boly ghoſt. And the boly
halƷan ƷarƷ; And Ʒa halƷan
cōgregatiō. And of Ʒ faintes Ʒ
Ʒelapunge; Ʒ halƷena Ʒe-
ſocietie. And finnes for-
mænnȳrre; Ʒ rȳnna for-
geueneſſe. And of Ʒ fleſh Ʒ ri-
zȳpenȳrre; Ʒ flærceƷ æ-
ſing.

sing. And þe euerlasting life.
first ; 7 þe ece life.

The ten cōmaundementes
þa tyn beboða
which also God himselte
ðe eac God sylf
proclaimed frō the munte
geclȳpode of þam munte
with loude voyce to
mid micelpe rēme to
all the men which with
callū ðam mannū ðe mid
Moyse were in the
Moȳre pæron on ðam
wilderneſſe then.

pærtene ða ;

L.ij. The

He lorde was
Drihten þær
speaking these
pprecende ðar
wordes to Moyses, and thus
pord to Moÿse. and þur
sayth: I am the Lord thy
craþ. Ic eom Drihten ðin
God, I thee out ledde of
God. Ic ðe ut zelædde of
Ægypt lande, and of their
egypta londe. and of hiora
bondage. Ne loue y other
ðeopdome; Ne lufa ðu oþre
straunge Gods besides me. Ne
fremde Godas oþer me; Ne
my name name thou in
minne nomanne ciz ðu on
vayne,

vayne : for that thou ne
idelnerre. forþon ðe ðu ne
arte giltlesse with me, if
biſt unſcýldig wiþ me. gif
thou in vayne nameſt my
ðu on idelnerre ciȝt minne
name. Remēber that thou
noman; Gemýne þ̄ ðu
hallowe thy reſt day.
gehalȝige ðone næȝte dæg,
Vvorke ye vj. dayes, & on
pýnceaþ eop. vi. dagaſ. 7 on
the ſeuenth reſt ye: by
þā riſofoþan næȝtaþ eop. for-
cauſe in vj. dayes Chriſt
ðam on. vi. dāgū Cþriſt ge-
made heauen and earch,
poſhte heofoſnaſ. 7 eoþþan.
the ſea

3 sea, & all creatures, that
 x̅ar. and ealle ȝercean̅ta. Țe
 in them be. And he rested
 on him ȝint; Ține ȝercean̅te
 on the ſeuenth day: & ther
 on þone ȝiofoþan dæg. Țfor
 fore the Lord it hallowed.
 þon dnyhten hine ȝchalȝod;
 Honour thy father & thy
 Aȝa Țynū x̅æden. Țþine
 mother, that the Lorde
 medden Ța Țe dnyhten
 gaue thee, Ț thou be longe
 ȝealde Țe. þ̅ Țu ȝie Țylenȝe
 lȝuing in ȝearth. Ne kill
 libbenȝe on eoȝþan; Ne ȝleah
 thou. Ne *liȝ be Ț̅ priuelye.
 Țu; Ne *liȝe þu deapnenȝa;
 Ne

*That is,
 commit no
 adultery.

*Ne steale thou. Ne say thou
 Ne rtala þu ; Ne ræge þu
 false witnesse . Ne desire
 leare gepitnesse ; Ne pilna
 thou of thy neyghbours
 þu ðýner nehytan
 heritage with vnryght.
 ierþer mid unryhte ;*

*These cōmaundementes we haue
 taken from the lawes of Alfrede
 the king, before which they are al-
 waies placed: but here the maner of
 speaking in the scripture is some-
 what chaunged, and that more is,
 here is lefte out these wordes. (Non
 facies sculptile neq; omnem si-
 militudinem que est in cœlo
 desuper, & que est in terra de-
 orsum, nec eorum quæ sunt in
 aquis sub terra: non adorabis
 neq; colēs, &c. 2. Thou shalt
 not*

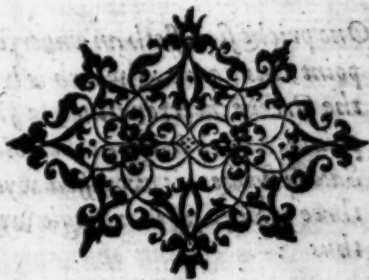
not make to thy selfe any grauen Image, nor the likenes of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth. Thou shalt not bowe downe to them nor worship them. For I thy Lord. &c.) Which thyng is done in all copyes of *Alfredes lawes* written in the Saxon tounge: and not onely in them but in many other bookes as hath been scene eyther Saxon, or Lattyne intreatyng of the commaundementes, which were written before the Conquest, and since the second Nicene counsell, wherein was decreed the worshiping of Images. See what followed of taking away fro the worde of God contrarye to the expresse commaundement of the same upon the vngodly decree of that counsell. Whe this thing was espied by them that translated these lawes into the Lattyne tounge sone after the conquest, these wordes were restored agayne by

by the trāslatours to their due place,
as by the Lattyne bookes of the
lawes it is to be seene. But bicause
we haue made mention of that
second Nicene councell whiche
decreed both of the hauing and
worshipping of Images, we shall
here brieflye shewe what our stories
report, was thought of the same cōn-
cell by the learned of England, and
chieflye by that great learned Eng-
lyshe man, and of most fame in that
age Alcuine, scholemaister to
Charles the great. Anno ab in-
carnatione Domini. 792. Ca-
rolus rex Francorum misit Sy-
nodalem librum ad Britannia
sibi a Cōstantinopoli directū,
in quo libro heu proh dolor
multa inconuenientia & verę
fidei contraria reperta sunt:
maxime quod pene omniū ori-
entalium doctorum, nō minus
quam trecentorū, vel eo am-
plius episcoporum vnanima
assertio

assertione confirmatū imagi-
nes adorari debere: quod om-
nino ecclesia dei execratur. Cō-
tra quod scripsit Alcuinus epi-
stolam ex autoritate diuinarū
scripturarum mirabiliter affir-
matā, illamq; cū codem libro
& persona episcoporū & prin-
cipum nostrorum regi Fran-
corum attulit. *That is, In the*
yere frō the incarnatiō of our Lord.
792. Charles kinge of Fraunce sent
to Brytaine a Synode booke, which
was directed vnto hym from Con-
stantinople: in the which booke alas
many thinges unconuenient, and
contrarye to the true sayth were
found: in especiall that it was estab-
lished with a whole consent al-
moſt of all the learned of the East,
no lesse then of three hundreth by-
shoppes or more, that men oughte
to worship Images, the whiche the
Churche of God doth vtterlye ab-
harre . Agaynst the whiche
Alcuine

Alcuine wrote an epistle won-
derouslie proued by the authoritie
of holy Scripture, and brought
that epistle with the same
booke, and names of our
bysoppes and princes
to the king of
Fraunce

This story hath Simeon
of Durham, Roger
Houeden, Flores
Historiarum, and
the historie of
Rochester
(*)



The Saxon Characters or letters,
that be moste straunge, be here
knowne by other common Ca-
racters set ouer them.

d.th. th.f. g.i.r.f. t. w.
C d. ð. þ. f. g. i. p. r. t. p.
 y. z. and. that.

ÿ. ȝ. ȝ. þ. ȝ.

Th. E. H. M.
C A. Æ. D. þ. E. h. M.
 S. W. And.

ð. p. ȝ.

One pricke signifieth an vnperfect
point, this figure; (which is lyke
the Greeke interrogatiue) a full
pointe, which in some other olde
Saxon bookes, is expressed wyth
three prickles, set in triangle wyse
thus ;.



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*J Cum privilegio Regia
Maestatis.*

